

*One Hundred Ninth*

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
SALT LAKE CITY, UTAH

*April 6, 7, 9, 1939*

With Report of Discourses



Published by the  
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SALT LAKE CITY, UTAH

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# One Hundred Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred and Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, 1939.

The proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

*Associate of the Council of the Twelve Apostles:* Sylvester Q. Cannon.

*Of the First Council of the Seventy:* Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Members of the General Committee,* Church Welfare Program.

*Presidents of Stakes* and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

*Members of the Church Board of Education,* and General, Stake, and Ward officers of the auxiliary organizations.

*Mission Presidents:* Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

## FIRST DAY

### MORNING MEETING

Thursday morning, April 6.

When the time arrived for the opening of the Conference, the great Tabernacle auditorium and galleries were crowded with people who had assembled from the various Stakes and Missions of the Church.

The first session commenced promptly at 10 o'clock, with President Heber J. Grant presiding. The President announced that the music for this session of the Conference would be furnished by the *Singing Mothers*, Wade N. Stephens, Director, Alta B. Cassity, Pianist.

The *Singing Mothers* and the congregation joined in singing the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder E. Frank Birch, former president of the Tintic Stake, offered the invocation.

An anthem, "Blessed be the Lord God of Israel," was sung by the *Singing Mothers*, Irene Cummings, soloist.

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

Read for the consideration and information of the Conference the Financial and Statistical Report of the Church, as follows:

#### FINANCIAL STATEMENT

The expenditures by the Church for the year 1938:

##### *Stake and Ward Purposes:*

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses .....	\$ 926,863.15
For ward maintenance expenses.....	835,486.65
For stake maintenance expenses.....	253,950.24
Total .....	\$2,016,300.04

##### *Missionary Work:*

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions .....	\$1,116,006.02
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##### *Education:*

Expended for the maintenance of Church school system.....	\$ 862,633.98
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##### *Temples:*

Expended for the maintenance and operation of temples....	\$ 404,582.26
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*Hospitals:*

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....\$ 67,987.67

*Relief Assistance:*

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program) .....\$ 572,898.61

Total .....\$5,040,408.58

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools, and temples, for hospital buildings and relief assistance.

## FAST OFFERING INFORMATION

	1938	1937	Increase	Percent
Fast offerings paid in wards .....	\$395,200.59	\$296,443.67	\$ 98,756.92	33.3
Fast offerings paid in missions .....	35,971.52	34,441.48	1,530.04	4.4
Total fast offerings	\$431,172.11	\$330,885.15	\$100,286.96	30.3
Number who paid fast offerings in wards..	162,582	151,056	11,526	7.6
Number who paid fast offerings in missions	22,173	21,654	519	2.4
Total who paid fast offerings..	184,755	172,710	12,045	7.0
Average fast offerings per capita in wards..	72.9c	55.4c	17.5c	
Stakes with highest per capita fast offering:				
Maricopa .....	\$1.74			
Bonneville .....	1.56			
Kanab .....	1.39			
San Francisco .....	1.31			
New York .....	1.30			
South Davis .....	1.24			
Shelley .....	1.19			
Curlew .....	1.18			
St. George .....	1.12			
Wells .....	1.12			

Thursday, April 6

First Day

Twenty-one stakes and  
239 wards paid  
\$1.00 or more per  
capita.

Missions with highest  
per capita fast  
offerings:

Membership under 1,500	
Japanese .....	\$2.06
Czechoslovakia .....	1.19
Palestine-Syrian .....	.62
Argentine .....	.46
Membership over 1,500	
Swiss .....	.84
West German .....	.60
East German .....	.53
Eastern States .....	.52

#### SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for ward and stake buildings, seminaries and institutes .....	\$1,238,972.99
Amount raised locally .....	790,422.60
Appropriated for hospital buildings .....	56,549.00
Improvements in temples .....	197,908.54
Expended for mission buildings and real estate.....	217,486.43
Total .....	\$2,501,339.56
(Some of above expenditures included in Church Welfare Program.)	

#### STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1938

There were on December 31, 1938: 126 stakes of Zion, (at the present time 127), 1,036 wards; 101 independent branches, or a total of 1,137 wards and branches in the stakes of Zion; also 35 missions; 957 mission branches, and 243 districts.

#### CHURCH MEMBERSHIP

Stakes .....	632,994
Missions .....	151,770
Total .....	784,764

#### CHURCH GROWTH

Children blessed and entered on the records of the Church in stakes and missions .....	22,122
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Children baptized in the stakes and missions.....	15,613
Converts baptized in the stakes and missions.....	8,259
Number of long-term missionaries from Zion, December 31, 1938..	2,151
Number of short-term missionaries from Zion, December 31, 1938..	28
Number of local missionaries .....	78
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Total number of missionaries in the missions of the Church.....	2,257
Number engaged in missionary work in the stakes.....	2,067
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Total missionaries .....	4,324
Number of missionaries who received training at the Missionary Home .....	1,152
Persons recommended to the temples from the stakes.....	85,313

## SOCIAL STATISTICS

Birth rate 30.9 per thousand.  
 Marriage rate, 17.0 per thousand.  
 Death rate 6.8 per thousand.  
 Families owning their own homes, 59.9%.

## EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries.....	\$ 94,001.27
Average cost per missionary, 1938, \$31.00 per month or a total of \$372.00 per year per missionary. Average number of missionaries, 2,089, making a total average expense for the year of .....	777,108.00
Estimated possible earnings per missionary \$900.00 per year multiplied by 2,089, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....	1,880,100.00
<hr/>	
Total estimated contribution of missionaries and their families for the preaching of the Gospel.....	\$2,751,209.27

## CHURCH WELFARE PROGRAM

(Including all Church Welfare Work)

Total Church membership in stakes and missions, men, women, and children .....	784,764
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards .....	162,582
In missions .....	22,173
<hr/>	
Total .....	184,755
Amount of voluntary fast offerings	
In wards	
Cash .....	\$305,719.27

Thursday, April 6

First Day

Produce .....	89,481.32
In missions .....	
Cash .....	\$ 35,971.52
Total (all expended for relief) .....	\$431,172.11
Other donations to the Church Welfare Program .....	58,460.66
Assistance rendered by Relief Society:	
In actual disbursements to needy .....	92,501.62
In carrying on general work of this society .....	345,581.33
Additional assistance extended to Church Building Program (wards, stakes, and missions) by increasing from 50 to 60% the Church's contribution to the program .....	184,875.06
Expended from the tithes, mostly by local officers .....	329,666.45
Expended directly by the Church Welfare Committee .....	243,232.16
Expended for the erection, extension, and improvement of hospitals and caring for the sick therein .....	141,881.68
Total .....	\$1,827,371.07
Increase over 1937 .....	324,916.90
In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1938, and are available for the needy during the year 1939.	

## CLOTHING AND BEDDING

		Estimated Value	
Men's clothing, pieces .....	5,884	\$ 2,331.65	
Women's clothing, pieces .....	6,057	1,526.57	
Children's clothing, pieces .....	4,979	1,075.72	
Quilts and miscellaneous items .....		4,464.56	9,398.50

## CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans .....	1,002,888	96,583.58	
Fruits and vegetables, bottles .....	21,445	2,393.77	
Dried fruits and vegetables, lbs. ....	82,599	4,562.94	103,540.29

## OTHER PRODUCE

Flour, pounds .....	201,381	3,084.80	
Potatoes, pounds .....	646,779	4,615.31	
Grain, pounds .....	224,879	1,912.50	
Other vegetables, pounds .....	77,317	579.87	
Meat, pounds .....	4,446	533.52	10,726.00

## FUEL AND LUMBER

Coal, pounds .....	761,303	1,429.27	
Wood, cords .....	435	2,176.00	
Lumber .....		180.00	3,785.27

Total on hand December 31, 1938

\$127,450.06

# THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1938, IS AS FOLLOWS

Employable needing employment, Jan. 1, 1938.....	7,760
Employable needing employment, Dec. 31, 1938.....	6,817
Skilled workmen unemployed, Dec. 31, 1938.....	1,030
Unskilled workmen unemployed, Dec. 31, 1938.....	5,787
Heads of families needing employment .....	6,406
Number employed during year .....	3,322
Number of persons used on Church Work Projects during year.....	4,340
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies .....	56,472

## CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

### *New Stakes Organized:*

Nampa Stake was organized November 27, 1938 by a division of Boise Stake. It consists of Caldwell and Homedale Independent Branches and Kuna, Melba, Nampa First and Nampa Second Wards.

Weiser Stake was organized November 27, 1938 by a division of Boise Stake. It consists of Emmett, Letha, Nyssa, Ontario and Weiser Wards and Vale Independent Branch.

Boise First, Boise Second, Boise Third, Glens Ferry Wards and Meridian Branch retained in the Boise Stake.

Provo Stake created February 19, 1939 by a division of the Utah Stake. This new stake consists of Provo First, Provo Fifth, Manavu and Bonneville Wards.

Provo Second, Third, Fourth, and Sixth and Pioneer Wards retained in the Utah Stake.

### *New Stake Presidents appointed:*

Silas L. Wright appointed president of the Montpelier Stake to succeed President Edward C. Rich.

Ezra T. Benson appointed president of the Boise Stake to succeed President Scott B. Brown.

Peter E. Johnson appointed president of the newly organized Nampa Stake.

Scott B. Brown appointed president of the newly organized Weiser Stake.

Charles W. Dunn appointed president of the Logan Stake to succeed President Anthon E. Anderson.

Charles E. Rowan, Jr. appointed president of the newly organized Provo Stake.

Royal J. Murdock appointed president of the Utah Stake to succeed President Thomas N. Taylor.

Z. Reed Millar appointed president of the Boise Stake to succeed President Ezra T. Benson.

Carl Daniel Greenhalgh appointed president of the Santaquin-Tintic Stake to succeed President E. Frank Birch.

*New Wards Organized:*

Phoenix Fourth Ward, Phoenix Stake, created by a division of the Phoenix First Ward.

Boise Fourth Ward, Boise Stake, created by a division of the Boise Second Ward.

*Independent Branches Made Wards:*

Meridian Ward, Boise Stake, formerly independent branch of the same stake.

Vale Ward, Weiser Stake, formerly independent branch of the same stake.

*Wards Transferred:*

Santaquin First, Santaquin Second and Genola Wards of the Nebo Stake transferred to the Santaquin-Tintic Stake.

*Stake Name Changed:*

Tintic Stake changed to Santaquin-Tintic Stake.

*Ward Name Changed:*

Hanna Ward, Duchesne Stake, was formerly known as Redcliff Ward.

Garden Park Ward, Bonneville Stake, was formerly known as Gilmer Park Ward.

*New Independent Branches Organized:*

Coolidge Branch, Maricopa Stake, and Superior Branch, Maricopa Stake were transferred from California Mission.

Redwood City Branch, San Francisco Stake, created by making a division of Burlingame and Palo Alto Wards of that stake.

Pershing Branch, Alberta Stake, was formerly a dependent branch of Woolford Ward.

Clifton-Morenci Branch, Mount Graham Stake, created by a division of the Duncan Ward of that stake.

Warner Branch, Taylor Stake, organized from members of former Coutts Branch, Milk River district and members living west and south of Tyrells Lake.

*Ward Made Independent Branch:*

Lebanon Branch, Mount Graham Stake, was formerly a ward of same stake.

*Wards Disorganized:*

Blackpine Ward, Curlew Stake, and Juniper Ward, Curlew Stake discontinued. Members moved away.

*Independent Branch Disorganized:*

Mohrland Branch, Emery Stake, discontinued; members moved to other wards of the Church.

*Those Who Have Passed Away:*

Julia S. Budge Nibley, widow of President Charles W. Nibley.

Dr. Frederick J. Pack, Deseret Professor of Geology at the University of Utah and member of General Board of Deseret Sunday School Union.

Alice Louise Reynolds, former member of the General Board of the Relief Society and former editor of the *Relief Society Magazine*; Professor of Literature at the Brigham Young University.

Dr. George W. Middleton, founder and director of the Utah Pioneer Trails and Landmarks Association and a member of the executive committee of the Oregon Trail and Landmarks Association; a member of the executive committee and chairman of the historical committee of the Sons of Utah Pioneers; member of Church Old Folks Committee and Chairman of Finance Committee.

Julia Murdock Farnsworth, former member of Relief Society General Board, a charter member and founder of Daughters of the American Revolution, Daughters of Pioneers, and Daughters of the Mormon Battalion.

Adella Woolley Eardley, one of the first members of the Retrenchment Society and former member of the Y. W. M. I. A. General Board.

Wilma Jeppson, member of Primary General Board and associate professor of physical education for women at Brigham Young University.

Dr. Ellis Reynolds Shipp, one of the first woman doctors in the West and teacher in first nurses home in Utah.

Joseph Don Carlos Young, son of Brigham Young and Church Architect for fifty years.

George N. Finch, First Counselor in Tintic Stake Presidency.

Adelbert Bigler, Second Counselor in Sharon Stake Presidency.

Edward H. Holt, Stake Clerk of the Utah Stake.

Bishop George Edwin Coxe, bishop of Mt. Olympus Ward, Cottonwood Stake.

Bishop Edward H. Chambers, Ogden Thirteenth Ward, Ogden Stake.

Bishop Osmond Buchanan of the Blackfoot Second Ward, Blackfoot Stake.

Bishop David P. Howells, Wilshire Ward, Hollywood Stake.

Bishop Leonard C. Healy, Pleasant Green Ward, Oquirrh Stake.

## REPORT OF AUDITING COMMITTEE

Salt Lake City, Utah  
April 5, 1939

President Heber J. Grant and Counselors  
Salt Lake City, Utah  
Dear Brethren:

We have examined the financial report of the Church for the year 1938, which covers also the Presiding Bishop's department.

We heartily commend the accounting system, which is modern and complete.

The financial condition of the Church is sound. None of its properties are encumbered, by mortgage or otherwise. It has no indebtedness.

Respectfully submitted,

(Signed) Orval W. Adams,  
" Harold H. Bennett,  
" George S. Spencer,  
" Albert E. Bowen,

Auditing Committee.

## PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

Presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator; and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

## COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Sylvester Q. Cannon, associate to the Council of the Twelve.

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells

Samuel O. Bennion

Levi Edgar Young

John H. Taylor

Antoine R. Ivins

Rufus K. Hardy

Richard L. Evans

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

John A. Widtsoe

J. Reuben Clark, Jr.

Adam S. Bennion

David O. McKay

Joseph F. Merrill

Rudger Clawson

Charles A. Callis

Joseph Fielding Smith

Franklin L. West

Stephen L. Richards

Albert E. Bowen

Richard R. Lyman

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
Albert E. Bowen

George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;  
Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Melvin J. Ballard  
John A. Widtsoe  
Albert E. Bowen  
Antoine R. Ivins

John H. Taylor  
LeGrand Richards  
Marvin O. Ashton  
Joseph L. Wirthlin

General Presidency of the Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
Robert L. Judd, Vice-Chairman  
Harold B. Lee, Managing Director

Mark Austin

Sterling H. Nelson

Campbell M. Brown

Wm. E. Ryberg

Clyde C. Edmunds

Stringham A. Stevens

J. Frank Ward

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President  
Amy Brown Lyman, First Counselor  
Kate M. Barker, Second Counselor

with all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
Milton Bennion, 1st Asst. Superintendent  
George R. Hill, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
Joseph J. Cannon, 1st Asst. Superintendent  
Burton K. Farnsworth, 2nd Asst. Superintendent  
with all the members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Helen Spencer Williams, First Counselor  
Verna W. Goddard, Second Counselor  
with all the members of the Board as at present constituted.

## PRIMARY ASSOCIATION

May Anderson, Superintendent  
Isabelle S. Ross, 1st Asst. Superintendent  
Edith Hunter Lambert, 2nd Asst. Superintendent  
with all the members of the Board as at present constituted.

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"He Died, the Great Redeemer Died," was sung by the *Singing Mothers*, Bessie Morley, soloist.

## PRESIDENT HEBER J. GRANT

## MARVELOUS RECORD OF ATTENDANCE AT CONFERENCES

I hold in my hand a letter from Brother Walter Cox of Provo. He has attended 121 annual and semi-annual Conferences. He is 82 years of age, is a full tithepayer, and pays a full Fast donation. He has not spent five dollars on doctor bills, and has traveled 25,000 miles to attend these conferences. That is a very remarkable record. I am perhaps safe in saying that he holds the record, never having missed a Conference in sixty years.

I am very happy to be here; very happy to see this marvelous audience. I have thoroughly enjoyed—although statistics are a little tedious—the remarkable and wonderful report of the accomplishments of the Latter-day Saints during the past year. I am convinced that no other people in all the world can compare with the Latter-day Saints in giving actual, practical demonstration of faith in the Gospel, of their willingness to labor for it, and of their willingness to contribute of their time and their means for the advancement and spread of the Gospel at home and abroad. It is almost unbelievable that we could do as much as has been reported here today, running up into the millions of dollars. We had a very severe and bad year because of the low price of our products, and yet,

lo and behold, the actual tithes and Fast-day donations paid are the greatest we have had, better than last year.

#### INDIVIDUAL TESTIMONIES OF LATTER-DAY SAINTS

My heart goes out in gratitude to all those who are working at home and abroad for the spread of the Gospel.

I am very thankful indeed that we have the truth. I am very grateful that the Latter-day Saints all over the world have a personal, individual and abiding testimony of the divinity of the work in which we are engaged. But for that testimony men would not think, or women either, of making the marvelous sacrifices that they do make at home and abroad, for the advancement of the work of the Lord.

I have mentioned it time and time again, but I never tire of referring to it, that we have been preaching the Gospel now for over a hundred years, and I have yet to know of any individual who has gone out to proclaim the Gospel who has been converted to some other faith. What a marvelous thing that is! Unless we had the truth this could not have been accomplished. We have had men of great intelligence, of great knowledge, men who have been connected with other churches, who, when they heard the Gospel have received it, and in answer to their prayers and supplications they have obtained individual testimonies of the divinity of the work in which we as Latter-day Saints are engaged.

#### A TRIBUTE TO ORSON PRATT AND OTHER LEADERS

Orson Pratt was one of the great astronomers of the world, one of the great mathematicians, one of the greatest students of languages, a man with a better knowledge of the Bible, I believe, than almost any other man in his day and generation, and when we think of this Gospel capturing men of that kind, it is a source of gratitude to us. I am grateful when I think of the men who have stood at the head of this Church and the leading officials of the same, giving their time and their talents, making sacrifices (that is, sacrifices so far as the things of this world are concerned), and having a perfect and abiding knowledge that God lives, that he hears and answers our prayers; having a knowledge, beyond a shadow of doubt that God did appear to Joseph Smith and did introduce his Son to him; having a perfect knowledge that the Aaronic and Melchizedek Priesthoods were restored to the earth by the men who held the keys in the Meridian of Time. I am grateful that the Savior appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, and for the wonderful manifestations as recorded in the 76th section of the Doctrine and Covenants:

#### TESTIMONY OF JOSEPH SMITH AND OLIVER COWDERY

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God.

\* \* \* \* \*

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

That through him all might be saved whom the Father hath put into his power and made by him;

Who glorifies the Father, and saves all the work of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

#### GROWTH OF THE CHURCH

Nothing short of this perfect and absolute knowledge that we possess as a people would enable us to accomplish anywhere near the things that we are accomplishing. To think that in these days of depression and trouble we are able to spend millions of dollars of money to build meeting houses. Nearly every Sunday, for weeks at a stretch, I have had to dedicate meeting houses and every time the buildings have been full to overflowing with those who have attended these meetings. People have labored in some cases for ten long years in raising their share of the money to build their meeting house.

We are growing splendidly. There is a feeling of absolute confidence; there is no fear on our part of the final triumph of the work of God. This is very gratifying indeed. I can think of nothing more remarkable than that when the Prophet Joseph and his brother Hyrum and others were sentenced to be shot by a court martial, a man was raised up of the Lord to defy the commanding officer and who said it was cold-blooded murder. Then the Prophet was imprisoned, with others, where he received what to my mind is one of the most remarkable and wonderful revelations, one of the greatest of all the revelations ever received by man.

#### A REVELATION GIVEN IN LIBERTY JAIL

I am going to read to you from that revelation received by the Prophet Joseph Smith, while he was imprisoned in jail. I am reading from the 121st section of the Doctrine and Covenants, starting with the thirty-third verse:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in

any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence, many are called, but few are chosen.

May God help you and me and every soul in this Church to be chosen, and to stay chosen, in that straight and narrow path that leads to life eternal!

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

I repeat this is one of the most marvelous revelations that we have, a blessing from God given to the Prophet Joseph while in a jail! I think there is nothing finer in the Doctrine and Covenants. There can be nothing of greater importance than to exercise the Priesthood exactly as it is explained here.

#### WELFARE WORK RECEIVES PRAISE

I am very thankful indeed for the remarkable success of our Welfare work thus far; I am thankful for the devotion so many are giving to that work. I am grateful to realize and know that our Heavenly Father is directing us; that he is inspiring us; that he is leading us by his Spirit; that we as a people are growing in those things that are pleasing and acceptable to our Heavenly Father. To be able in these hard times to make such a report as we have listened to here today, is certainly an inspiration to every Latter-day Saint.

We are the architects—not only the architects but we are also the builders of our own lives. If a man knows the mind and will of the Lord and fails to do it, he is drifting away from that straight and narrow path that leads to life eternal.

#### COLONEL HAWES' COMPLIMENT

I think there is nothing finer that I have ever received in my life from

anyone than a statement that I received from my nearest and dearest friend, not a member of the Church, when he wrote a letter to me all the way from London, asking about Brother Anthony W. Ivins—what had become of him? This man came to my mother's home when I was a little boy. He afterwards came and boarded with us, and later came with his wife. His first child was born in our home. He was the best friend without any exception that I ever had outside of the Church, and he was a loyal true friend to our people.

He said: "I have often said to my wife 'the day will come when these two boys, Anthony W. Ivins and Heber J. Grant, will be at the head of the Mormon Church; it is in them.' You are an Apostle and the president of several companies, but I have never heard of your cousin, and really I expected him to outshine you."

I wrote back and said: "Colonel, your judgment is good. When I was made an Apostle I told my wife and mother that I could not understand why my cousin was not chosen, that he had forgotten more than I knew."

#### NOMINATION AS GOVERNOR REFUSED

"When we secured Statehood I received a telegram from the Democratic State convention, asking, 'Where can we find Anthony Ivins? We will give him his choice to be nominated for the first congressman, now that we have Statehood, or the first governor.' I answered: 'He is on the Kaibab Mountain selling the cattle, horses and property of his company, he has accepted a call of the Church to go to Mexico.' And if there is any one place more than another that he does not want to go to, that place is Mexico. He has burned his bridges, has sold his ranch and his home, and nothing in the world would tempt him to stay here until he is called back again. Afterwards, to show that your judgment is good, Colonel, they offered the governorship to me. I told the gentleman, Heber M. Wells, who was nominated by the Republican party: 'Here is a telegram that may interest you,' and showed the telegram to him. He said: 'All right, Heber, if you want that job I shall resign and campaign for you. What little I have in the world you helped me to obtain. I feel under obligations to you.' I said: 'I will let you know later'."

#### PRESIDENT WOODRUFF'S ANSWER

I showed the telegram to President Woodruff. Those of you who knew Brother Woodruff know that he did not speak very slowly. He said to me: "Why do you bother me with your telegram? Haven't you enough sense as an Apostle of the Lord Jesus Christ to answer your own telegram, without bothering the President of the Church?"

I said: "Thanks. Thanks. If you wanted me to run for this position you would have said so. Good day."

I sent a telegram saying: "It will be a personal favor to me if my name is not brought before the convention." And it never was.

I wanted that position awfully bad, but I have never seen the day

since I became the president of the Tooele Stake of Zion, at the time I was not yet twenty-four years of age, when I did not want to know what the President of the Church wanted, and what the leading officials of the Church wanted me to do, and that I did not want to do whatever they would have me do, no matter what my personal likes or dislikes might be. I have sacrificed my own financial prospects to a great extent, among the prospects being the one this dear friend of mine offered me, a little job of \$40,000 a year when the Church was making me an allowance in tithing office orders of \$3,600.00.

#### EVERYTHING IN A BELIEF INVOLVING FUTURE EXISTENCE

My friend answered back and said: "My dear Heber: Your nice long letter of the 10th came duly to hand. Of course you know, aside from the long and intimate personal friendship we have had together, how much I have always been impressed with the fineness and the sincerity of the men and women who hold your faith. Many times and oft I have said in conversation that the only religious people I know who live up to their professions are the Mormons of Utah. This is true. This it is that inspires respect even where there is a total absence of belief in the doctrines of the Church. Your people carry their beliefs into daily life and act as if they think there is something in them. I cannot see how, as a sensible person, if I had the faith to start with, I could do otherwise. For if there is anything in a belief which involves an eternity of future existence, there is everything." And he drew a big black line under the words "anything" and "everything."

*"If there is anything in a belief which involves an eternity of future existence there is everything."*

If you remember nothing that I have said here today excepting that one sentence you will not have come here in vain this morning. That statement is an absolute fact.

I wrote the Colonel: "It is a fact, it is not a mere belief. The promise of the Savior was, that if any man would do the will of the Father he should know of the doctrine, whether it be of God or of man, and we Latter-day Saints know of the doctrine."

#### KNOWLEDGE MUST BE PUT INTO PRACTICE

But faith and knowledge without practice are of no value. All the knowledge in the world would not amount to anything unless we put that knowledge into actual practice. We are the architects and builders of our lives, and if we fail to put our knowledge into actual practice and do the duties that devolve upon us we are making a failure of life.

It has fallen to my lot to be in bed for two days under the orders of the doctor. I am instructed to stay with you this morning, but to go to bed this afternoon, and I think this short speech that I have made (and I have tried to make it a little faster than usual so as to get in a little more than I otherwise would do) is about all I need to say, because I do not want to be criticized when I meet the doctor later. I want you to know

that I am not sick and if it were not contrary to the doctor's instructions I would stay right here, but he has told me not to come back this afternoon, and what is the use of having a doctor if you do not obey him?

#### INVOKES BLESSING

May the Lord bless you one and all, is my prayer for you. I thank God that I know we have the truth. I thank God that I know that he lives, that he hears and answers my prayers, that he guides me by his Spirit, that he gives me the inspiration of his Spirit to know what to do and how to do it for the benefit of his people here on the earth. I thank God for the remark made to me by President Joseph F. Smith—the last remark that he made before he passed on—"The Lord knows who he wants to stand at the head of his Church, and the Lord never makes any mistakes. The Lord bless you; the Lord bless you."

God bless you one and all. May we never lose the knowledge that he lives, that he hears and answers our prayers. May we grow in knowledge of Jesus Christ our Redeemer and Savior. May we grow in a knowledge that Joseph Smith was in very deed a prophet; that the revelations in the Doctrine and Covenants, given even before the Church was organized, have been fulfilled time and time again; that his name should be known for good and evil all over the world, and that he should suffer persecutions. Finally he was martyred for the cause. May we be loyal and true to that prophet and to the Gospel of Jesus Christ in my humble prayer, and I ask it in the name of our Redeemer. Amen.

#### ELDER JOHN A. WIDTSOE

##### *Of the Council of the Twelve Apostles*

My dear brethren and sisters: Today, after hearing the splendid report of the condition of the Church and the thrilling testimony of President Grant, we are all doubly grateful for our membership in this great Church.

Those of us who are fairly certain to be called upon at these conferences are torn between two desires: To bear testimony under the influence and inspiration of these vast gatherings to the truth of the restored Gospel; or to speak to some subject that seems of importance, perhaps of vital importance, to the Latter-day Cause. For this occasion I have chosen the latter course, and should like to discuss with you during the time allotted me, the reading habit, and especially the practice of the regular reading of the scriptures. It may not be directly a spiritual theme; but I have been impressed from my visits among the Stakes of Zion that it is one that needs to be called to the attention of the Latter-day Saints.

#### BOOKS AN AID TO CIVILIZATION

Our present civilization, whether for good or ill, really began when, about four hundred and fifty years ago, the use of movable type in the

printing press was invented. By means of this invention the thoughts of men and the knowledge of the world were distributed in inexpensive form among all classes of men. Thereby the prince and the peasant were brought to a more common level; a new freedom was sensed; the minds of men were liberalized; science and its associations came into being. We may safely date our present civilization, with its abundant knowledge and its freedom and richness of life, from the coming of modern printing.

#### PRINTING OF THE BIBLE A BLESSING

Latter-day Saints see even more in the coming of this great invention. To us it is part of the divine program to prepare the world for the restoration of the Gospel. Throughout the centuries, the Bible had been available only to a few. The cost of producing hand-made copies was too great for the common man to meet. The rank and file of the people learned of the hand-dealings of God with his chosen people from the lips of others, who often changed both words and meaning of the scriptural passage.

The new art of printing soon made the Bible available to all. Learned men, lovers of the Lord, were inspired to render the holy scriptures into the languages of the common people. The Bible became a household possession. The word of God was read around the family fireside of the lowly as well as the parlors of the great. Humanity became widely acquainted with the eternal law of the Lord.

Had it not been for the invention of printing with its gift of more perfect knowledge of the holy scriptures, and the equally new freedom of thought that followed, the coming of the Gospel might have been long delayed. In that sense, we may date even the preparatory Gospel period from the coming of modern printing.

#### VALUE OF LITERATURE IN THE CHURCH

When at length the Gospel was restored, the press became one of its main allies. The first active work of the Restoration was the translation and printing of the Book of Mormon. Soon thereafter, other publications were issued, and since that time to the present, printed matter has flowed steadily from the presses of the Church, to its members and to the people of the world. From its inception in 1830 to this year of 1939, the Church has made prolific use of printed materials.

This vast printed Gospel literature has been of untold value in presenting the restored Gospel to the world. Many have come into the Church from the reading of the Book of Mormon. Time and again, a tract, brought by chance to a person's attention, has led to conversion and membership in the Church. A tract in a shoe returned from the shoemaker was the first real teacher of the Gospel to my family. Today, as the Church spreads over the land, the printed page, in book or periodical, is becoming increasingly important in keeping Church members, everywhere, informed of Church progress, and in maintaining uniformity

in Church doctrine and practice. The printed page has been and is a powerful means to accomplish the labors that the Lord has laid upon his Church.

#### FAITH INCREASES BY STUDY OF GOSPEL PRINCIPLES

Faith itself, the foundation principle of the Gospel, may be developed and maintained by use of printed words. Faith is a living thing, subject to all the laws of life. It may be begotten; it may grow; it may weaken; it may die. Therefore it must be cherished, fostered and fed. Regular, continuous Gospel study, through the printed page, is of prime importance in the maintaining and growth of certain belief.

Moreover, faith must be intelligent. Ignorance breeds superstition, the opposite of faith. Knowledge is a vital ingredient of the foundation of faith. The gaining of knowledge has ever been enjoined upon the Latter-day Saints. "Man is saved no faster than he gains knowledge" declared Joseph Smith. That means, of course, knowledge of truth, the highest expression of which is the Gospel. The position of knowledge is high in the Kingdom of God. Reading is a main avenue to knowledge.

The man who does not add knowledge to knowledge, throughout his life, may endanger his very faith. Latter-day Saints should be readers; they should cultivate the reading habit.

With all this before us, the available evidence indicates that we are not a reading people. Our reading seems to be occasional, unsystematic and fragmentary. The motion picture, the radio, and the automobile, all welcomed by Latter-day Saints, have unduly invaded our reading time. These great gifts to man should be enjoyed by all, but they should be used wisely and moderately, if our zest for them is to be keen. The best of things may be overdone.

#### DAILY READING HABIT URGED

The reading habit is most valuable in life. I mean by that the practice of using a little time, say half an hour a day, in the systematic reading of worthwhile literature. The mind is opened to precious fields of thought; the achievements of the ages become ours; even the future takes form. As the mind and spirit are fed by well chosen reading, comfort, peace and understanding come to the soul. Those who have not tried it, have missed a keen and easily accessible joy.

Moreover, a person who engages in such regular daily reading, if only a few minutes a day, in the course of a few years becomes a learned man. But it must be a regular, daily habit. It is a common experience in the foreign mission field that the less educated man who studies the new language without missing a day becomes a more perfect master, and that sooner, of the language, than the more highly trained elder, who studies the language by fits and starts. Some of the best educated men that I have met have never been in college but have acquired the habit of daily reading of good books for a few minutes a day. And, may I add, this applies to leaders as to the people.

## WARNING AGAINST DEMORALIZING LITERATURE

Of course, reading, as everything else, may be misused. There is on our American market a mass of worthless literature, books and magazines, often sexy, unsound and demoralizing. The land is flooded with them; they are available in every village. They are poisonous offerings which too often make up the reading of young and old. It is a type of intellectual and spiritual suicide. The effects of such reading are much like those of habit-forming drugs, creating unnatural, unhealthy desires, and weakening both body and mind. Such time as we do give to reading should be devoted to carefully selected literature, high grade magazines and books, which cost no more, but build up the mind, and feed the spirit of man.

## THE GOSPEL TO BE STUDIED IN THE PRINTED WORD

However, let it be remembered that no practice surpasses that of reading daily from the sacred scriptures of the Church, and from the expositions of Church history and doctrine by competent writers on Gospel subjects, found in the books, pamphlets and periodicals issued by the Church. The Gospel is a vast system of truth, of such eternal meaning that it is never exhausted. The more it is studied, the more interesting and appealing it becomes. And, the opened vistas of truth that come to the earnest student of the scriptures, increase and maintain faith in the truth and reality of the Gospel. Knowledge of the Gospel is food for faith in the Gospel. Only by careful and continued study can a vision of the majesty of the Gospel be won. Many a spiritual failure may be traced to Gospel starvation.

I fear that too many Latter-day Saints know the Gospel only superficially, and take most of it for granted, without making the effort of inquiry. This is in direct contradiction to the Gospel principle that every member of the Church must, as it were, stand upon his own feet, and know for himself that the Gospel is true. The words of the Lord are clear: "And the Book of Mormon and the holy scriptures are given of me for your instruction, and the power of my spirit quickeneth all things."

I urge upon all Latter-day Saints to read the scriptures, thoughtfully, every day. In some households it may even be possible to read a chapter from the scriptures before the evening meal begins, when the family are seated around the table. The practice is helpful to young people.

## SCRIPTURES A GUIDE TO RIGHT LIVING

Whoever has failed to read the scriptures has missed much in life. The beauty and eloquence of language, and the sublimity of ideas, found in the Bible, are not even approached in any man-made literature. The simple faith, and clear exposition of eternal truth, in the Book of Mormon, are as a light on the path of life. The solemnity of thought, and the echo of the voice of the Lord, in the Doctrine and Covenants, guide men in the actions of their lives. And the picture of the eternal love of

God for his children as set forth in the Pearl of Great Price makes the human heart swell with joy. We may well pity the man who does not know the scriptures of the Lord.

If mankind would turn daily to the word of God as found in the scriptures there would be less of warfare and misery, and the dawn of peace would be seen.

#### PUBLICATIONS OF THE CHURCH

Much of our reading may be supplied, in addition to the standard Church works, by the splendid publications of the Church. The *Deseret News* is a most excellent source of live news, none better, for all who live within the radius of its operations. Every Latter-day Saint family so located which seeks a daily newspaper should subscribe to the *Deseret News*. Several magazines appeal to special groups within the Church: *The Improvement Era*, the organ of the Priesthood quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and others; the *Relief Society Magazine* representing the great body of mature women in the Church, represented here today by these 1300 melodious Singing Mothers; *The Instructor*, for all Sunday School workers; *The Children's Friend* for children under the direction of the Primary Association; and *The Genealogical and Historical Magazine*, organ of the Genealogical Society of Utah. Besides, there is a somewhat steady flow from Church headquarters of books and pamphlets dealing with the Gospel and related subjects.

While it may not be expected that every family shall possess and read all this material, yet I have a feeling that those who complain most about our wealth of Church literature, are those who read that literature least. Those who do give some time regularly to our Church literature keep up with the progress of the Lord's mighty work, and also increase in Gospel knowledge and Gospel power.

#### ADVICE GIVEN TO HYRUM SMITH

Before the Church was organized, Hyrum Smith became convinced of the truth of his brother's message, and with the fiery zeal of the new convert, desired to go out to preach the Gospel. But, the Lord restrained him and asked him to wait a while. "Seek not to declare my word," said the Lord, "but first seek to obtain my word. . . . Study my word . . . until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto." This divine counsel given to Hyrum Smith may well be taken to heart by us of this day. By the study of God's word, we shall not only have the visions of the Gospel opened before us, but our faith will increase and we shall be better able to do our part in carrying forward the latter-day cause of the Lord, for our own welfare and that of our fellow men.

#### GRATITUDE FOR THE GOSPEL

I am grateful for the Gospel, and its advancement among the children

of men; for its truth which throws light into the dark corners of life; and for the faith which every man may win who but seeks it, which declares the reality of the Gospel and all its claims; for the written word to guide and comfort us. As a people we must cherish the gift of the Gospel, increase our faith by adding knowledge to knowledge and good works to better works.

May the Lord help us so to do, I ask in the name of Jesus Christ. Amen.

### ELDER DAVID A. BROADBENT

#### *President of the North Central States Mission*

My brethren and sisters: If we are to "work out our own salvation with fear and trembling," I made considerable progress six months ago when I sat here through six long meetings fearing and waiting for this opportunity and then did not get it.

I value above all else in the world my membership in this Church. I take it that it is not expected, nor is it my privilege to preach the Gospel to the Saints at home; my appointment is to those abroad in the world.

We have a fine group of men and women, your sons and daughters—eighty-two in number at present—laboring in the North Central States Mission. They are all well, they are all happy in their labors and rejoicing in the privilege that is theirs to be representatives of this great Church.

As Pasteur seems to have proven definitely that "only life can produce life," I am becoming quite convinced during a period of less than two years of presiding in our mission that *only effective Church training can produce effective missionaries*. We have missionaries of all grades of scholastic training, but neither scholarship nor technical theological knowledge makes successful missionaries; but almost without exception, he or she who has come up through the training of the organizations of our Church, and from homes wherein is found a testimony of the Gospel in which our youths and maidens have imbibed the spirit of the Gospel, these are ready to enter immediately into active service when they arrive in the mission field, regardless of their intellectual training. In saying this I am not unmindful of the fact that "the glory of God is intelligence" and that "a man is saved no faster than he gains knowledge," yet learning has to be made over into wisdom and we have to make ourselves sensitive to the power of the Lord. As the humble fishermen in the days of Christ proved superior to the trained Rabbi, so our missionaries, male and female, who are "born again," in spite of their lack of worldly knowledge prove to be strong expounders of the restored Gospel. These touch the hearts of men great and small as measured by the world. These touch the heart and demonstrate the scriptural truth that "No one can say that Jesus is the Christ except by the Holy Ghost."

I find definite and constant evidence in the mission field that those who have not been trained in our homes and in our organizations, that it takes these almost as long as though they were in a foreign field having to master a foreign language, to become real ambassadors of the truth. Unless we are "born again," and I take it that when Christ said this to Nicodemus he meant just what we find with our young men and women in the mission field, not a mere immersion in water, but a real new birth of the Spirit of this great cause of which he is the founder. Until our men and maidens are born again they are almost worthless as missionaries. And yet, the greatest miracle in the Church, as I view it, is to be seen in the growth and development of each one when he finds himself under the inspiration of his divine calling and appointment. Nothing now seems to hinder him from becoming a great and worthy representative of the Church.

There is no question in my mind but that any of our youths can make good in the mission field if they have come from homes of Latter-day Saints who are keeping the commandments of God and have had the proper training in the Church organizations. Solomon did not say, "Teach a child in the way he should go," but he said "*Train up* a child in the way he should go and when he is old he will not depart from it." The training is by far greater than is the intellectual attainment that we get from mere teaching. The fishermen of old, those whom Christ selected from the shores of Galilee, were not scholarly men, but under the spirit and power of the inspiration of Almighty God they were unequaled in solving the problems of life in their day, and it is similar today. Knowledge, a great fund of information, is valuable, the more we have the better, provided we have that inspiration which comes only from a divine source; for "knowledge is power" when applied, but it cannot be applied in the mission field effectively except when used under the spirit of a testimony of the Gospel of Christ.

We are often responsible for the non-conversion of those among whom we labor because we have not learned "that the rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

I rejoice in the privilege that is given me and my family and to those who are laboring joyously with us in speaking for this Church. I know it to be the Church of God as I know that I live. I will go to the ends of the earth any time, anywhere under this inspired leadership which is ours, no matter where the call may be. I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is his prophet and that he was the medium in the hands of God in restoring the everlasting Gospel. I know full well that every man who has succeeded him as President of the Church to the present time is a prophet of God. Only those who are not in tune with the spirit of this Gospel stand in criticism of the leadership that is ours today.

God bless us. God give us power that we may fill our responsibilities to his name's honor and glory and for our own blessing and

benefit. I have learned that every commandment of God, every injunction is for my benefit and blessing. I see even in the commandment to Adam and Eve when cast from the garden of Eden and the "earth was cursed for man's sake," that this "cursing" was in reality a great blessing. It was a privilege to work. If we do not sweat with work we shall sweat with disease. This was not a cursing of the earth for the cursing's sake, but that man should be compelled to work that he might be permitted to develop in service, that we might grow through achievement.

God grant that we may see our opportunities in this great Church and lend our entire support to it, I pray through Jesus Christ. Amen.

### ELDER ORLANDO C. WILLIAMS

#### *President of the Spanish-American Mission*

My brethren and sisters: Following in Brother Broadbent's steps, I can say amen to his opening remarks. I wish to say that I am happy to be with you and I have thrilled to the testimonies we have heard this morning, and particularly was I thrilled again by the voice of our prophet leader and by his testimony. I feel that his vigor, his clear-cut testimony, and his quoting of the scriptures to us are a challenge to every member of this Church, and particularly to the missionaries and those who hope to be missionaries. I feel also that his life is an example to all of us, which we can well follow, and we know that he has reaped the benefit of the scripture in the statement that "Sacrifice brings forth the blessings of heaven."

And if we in a small measure would enjoy the blessings of our Heavenly Father while we are here upon this earth we should also follow that injunction, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

I wish to report that the missionaries—sixty-three of them, your sons and daughters—in the Spanish-American Mission are well and happy in their work. We have enjoyed better health so far this year in the mission than at any other time since I have presided over it, and for this we are grateful. Their testimonies are growing, they are becoming more useful day by day, and by the blessings of our Heavenly Father the work is going forward among those with whom we are laboring. The Branches and Sunday Schools of the mission are being strengthened, they are being better organized, the people feel a new strength, a new desire to go forward in the work of the Lord, and they are happy in the work. It is a pleasure above all else that I have enjoyed to represent the Church in a mission in the world, and it is a pleasure for your sons and daughters to preach the Gospel of the Lord and Master, that others may be brought to a knowledge of the same.

We depend on your faith and prayers at home, and the report we have received this morning of the growth and the strength of this Church will be an added inspiration and stimulus to us to carry on in the work

that is before us. We have often heard it preached that after this life we would sit on a golden throne and play a golden harp or sing songs, and while we know that this is not so, I do hope that there will be "Singing Mothers" in heaven, because I have been inspired this morning by their songs and by the spirit of the same. In some of the missions we have a lack of choirs that are properly trained. Ofttimes the missionaries are unable to sing the songs of Zion as we would love to have them do, to carry the spirit that comes through singing, but we are trying to develop the talents that are natural to our people, and where there is a large enough congregation in our Branches we are developing that part of the work.

The Lord has poured out his Spirit upon us, and recently in a tour of the mission we reached over three thousand people who are not members of the Church, and were able to preach the Gospel to them. The work of the mission quartet was outstanding, and it has opened the doors of many hundreds of people to our missionaries. The missionaries report that in nearly every instance the doors are open to them, and all we need is more missionaries to help take care of the work, to preach the Gospel to those who are anxiously awaiting it. I feel with you that the motto of this people is, onward and forward, in a progressive movement that is natural and normal, although I believe it will be more phenomenal in the future than it has been in the past.

I wish to leave with you my testimony that I know that God lives, that his Only Begotten Son was the Christ, sent to the earth to redeem mankind, and that only by living the commandments that he gave us will we be saved. I also bear you my testimony that our leaders are inspired men, that they are placed here in authority over us, that they are doing the work that God intended that they should do, and that if we will only follow their counsel and advice we will be in the way of salvation. This I leave with you humbly in the name of Jesus Christ. Amen.

## ELDER SAMUEL O. BENNION

### *Of the First Council of the Seventy*

The Savior said, as recorded in the Gospel of St. Matthew:

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. (Matt. 5: 14-16).

### PROPER LEADERSHIP NEEDED

In these troubled times the Latter-day Saints have a great opportunity to bring to mankind a necessary type of leadership. Serious problems confront young and old alike. Many are sorely tried through economic difficulties. Others are being lured away by the wicked who conspire

to get gain through merchandising the souls of the people. Yet the majority of the people desire that which is good. Generally they are willing to do right, if they are properly directed.

In every neighborhood and community there is a demand for leadership and faith to dispel perplexity and implant a firmness of purpose which all men need in these troublesome times. An outstanding figure in every circle has the power to influence his associates, and if that individual has a true conception of leadership, he may become a blessing—not only to his immediate circle, but to his community, his Church, his state and nation.

#### THE POWER TO DEVELOP LEADERSHIP

Frequently we hear men and women lamenting the lack of persons upon whom they may depend to step out and take a directing position in their organizations. We hear this from many of our own people who seem to forget that we have the power within the Church to develop the finest kind of leadership known upon earth; not only individual leadership, but collective leadership, which in turn can make of this people a mighty power for good in the world. It has already done so to the extent that now in many places, the Latter-day Saints are recognized for what they really have accomplished. We can and must carry this progress still further, until we truly become as a city on a hill, a beacon light in the dark of night, setting an example in the art of living which will attract the gaze of thinking people everywhere.

To do this will require the united effort of the members of the Church and the perpetuation of the high standards and high ideals fostered by the Church. We must provide the leadership in our wards and branches to achieve this purpose.

#### FIRST ELEMENT OF TRUE LEADERSHIP

If we are to do so we must learn that the first element of true leadership is faith in God and obedience to his principles. This truth has been recognized all down the ages. We are all familiar with the example of Saul who lost his position as a leader and king of Israel because of his failure to obey the command of the Lord as given through Samuel the prophet. The essence of the rebuke uttered then is pertinent today.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22).

We are equally familiar with the blessings and strength of leadership which came to Nephi as a result of his willingness to obey the teachings of his father Lehi.

If we would succeed in developing true leadership within our own groups, then let us remember that the first essential is to follow willingly the advice and counsel of those who preside over the Church.

## LEADERSHIP THROUGH CHURCH ACTIVITY

The next step is activity. Experience has shown us that the great developer of leadership among the Latter-day Saints is activity in the Church—participation in the programs of the various quorums and auxiliary organizations. How many times have you seen men or women weak and trembling from inexperience, when placed in positions of responsibility grow into stalwarts in the Church, as they have assumed the mantle of their calling and diligently endeavored to build up the kingdom of God here upon the earth?

You have also seen young men called on missions who have seemed weak and timid, but when they have returned after two years or more of active service in the mission field, you have seen a transformation you could hardly have believed possible. Why? Because they have developed the qualities of leadership through their persistent activity in the Church.

There is no better evidence of the fact that activity in the Church develops the quality of leadership in the lives of the Latter-day Saints than in the careers of the men who have presided over the Church.

The humble beginning of the Prophet Joseph Smith is well known. His education was limited. He was obliged to start work early in his life to contribute to the support of himself and other members of the family. Yet from that humble beginning he became one of the greatest prophets of all time. He not only became the dynamic leader of a fast-growing modern Church, but he set forth principles of government worthy of study by our greatest statesmen and in the latter part of his life became a candidate for president of the United States.

He was a great colonizer in the central west, and envisioned the eventual movement of the Pioneers to the Rocky Mountains. He became one of the great leaders of all time, and all this through his activity and faith and obedience to God and the Church of Christ.

Brigham Young likewise had a humble beginning. He was a tradesman in very ordinary circumstances. When he joined the Church and entered heartily into its activities he began the development of traits of leadership which today are being heralded in motion pictures, over radio broadcasts and among men trained to measure greatness in the perspective in the passing of time. He successfully directed the emigration of the Latter-day Saints to Utah and later the colonization of a large section of western America. All of this grew out of his activities in the Church, out of giving his time and talents unselfishly to the development of the Kingdom of God.

President Taylor, President Woodruff, and President Snow also had humble beginnings. They, too, rose from the ranks and achieved greatness through their untiring service in the Church.

Many of those within the sound of my voice remember President Joseph F. Smith. Few boys had a more humble beginning than he. Deprived of both of his parents early in life, he was obliged to work hard for a living, but he gave himself freely to the work of the Lord. Through active service in the Church he developed rare qualities of

leadership. As he served, he grew in power, until the time came when he stood at the head of the Church, giving it an inspired administration.

President Grant on various occasions has told us of the humble beginning he had; and of his weakness in going to preside over the Tooele Stake as a young man. But when we regard the President as he is today, we are inspired by the greatness of his leadership, and his faith in the work of the Lord.

Few men have received the high tributes of love and esteem that have come to him. Yet every tribute has been earned by continuous unselfish service in behalf of his fellowmen. Through his inspired leadership he today directs the religious affairs of nearly a million members of the Church in all parts of the world.

And how did he achieve this power of leadership? We answer: Through service in the Church of Christ our Lord.

Every one of us wields some influence among those with whom we associate. No matter in what capacity we may serve, we can develop qualities of leadership through unselfish service in the Church. We then shall grow in power and influence and thus shall we learn the truth of these words:

Whosoever will be great among you, let him be your minister;  
And whosoever will be chief among you, let him be your servant.  
(Matt. 20:26,27).

#### BETTER QUALIFIED TO PREACH GOSPEL

If we collectively grow in our obedience to God's commands and increase our activity in his Church, we shall be in better position to teach the Gospel to all the world, and to teach more impressively because of the kind of lives we live.

The world today is sorely in need of the principles of the Gospel. In America we have an abundance of gold and silver and foodstuffs, and much intellectual power, but we lack the desire to worship God. All must be brought to a knowledge of this condition and learn to repent of their transgressions.

The Latter-day Saints hold the key to this situation—the inspired words of God that have come to the children of men from the time of the beginning of this Church, inspiring those great leaders even until now, must be taken into consideration by the doubter and by those who do not know.

We pray for the children of men in all the world, in this city where we live, the country round about us, and in all nations of the earth. We pray God to give us the power to do our part, and we do it in the name of Jesus Christ. Amen.

## PRESIDENT HEBER J. GRANT

I am very grateful myself, and I am sure that you all are, to the *Singing Mothers* for the lovely music to which we have listened; we appreciate it very much indeed.

## AVOID AUTO ACCIDENTS

Our City Fathers have requested us one and all to be careful of automobile accidents. I want to ask as a personal favor that people quit breaking the speed limit in this city. If they happen to see a green light you would think that someone was dying, the way they try to get there before it changes to a red light; you would think that life and death were at stake. I have had automobiles pass me time and time again when I was going just the speed limit, and then they generally get to the light too late and the red light comes on. If the city would pass an ordinance to the effect that every one should send in the name of every man who passes him breaking the speed limit, trying to get through the green light, and if they would take the testimony of that one person, provided there was no other person to testify to it, I think they would collect in fines about a thousand dollars a day in this city. There is no necessity to break the speed limit, none whatever, and of course there is no necessity of always trying to get your right-of-way when it is your turn.

Here lies the body of William Gray,  
Who died maintaining his right of way.  
Now William was right as he sped along,  
But he's just as dead as if he'd been wrong.

Let the other fellow have the right-of-way.

An anthem, "O Bread of Life," was sung by the *Singing Mothers*.

Elder Hyrum B. Calder, President of the Uintah Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## FIRST DAY

## AFTERNOON MEETING

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at the second session of the Conference, which convened promptly at 2 o'clock p. m., Thursday. President Heber J. Grant was absent, on account of suffering from a cold.

The music for this session was furnished by the *Singing Mothers*, under the direction of Wade N. Stephens.

The *Singing Mothers* and the congregation sang the hymn "High on the Mountain Top."

Elder Claudius Hirschi, President of the Zion Park Stake, offered the opening prayer.

The *Singing Mothers* sang the hymn "For the Strength of the Hills."

**ELDER RICHARD R. LYMAN***Of the Council of the Twelve Apostles*

Since April 6 of this year, 1939, is Thursday, and since our Annual Conference begins on that day, it occurs to me that a brief review of the great events which, according to the generally accepted calendar, occurred 1909 years ago on the same days this Conference is to be held, may be of interest.

## DATES OF IMPORTANT EVENTS

*Thursday, April 6, A. D. 30*

Preparation for the passover.

*Thursday Evening, April 6, A. D. 30*

The passover meal. Contention among the twelve.

Jesus washes the disciples' feet.

The traitor made known. Judas withdraws.

The Lord's supper instituted.

Peter's fall foretold.

Jesus comforts his disciples.

The vine and the branches. (I am the vine, ye are the branches.

He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John 15:5.)

Mutual love. The disciples hated by the world.

(These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15:17-19.)

Persecution foretold. Further promise of the Holy Spirit.

Prayer in the name of Christ.

(Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John 16:23.)

Christ's last prayer with his disciples.

*Thursday Midnight, April 6, A. D. 30*

The agony in the garden of Gethsemane.

Jesus betrayed and made prisoner.

*Friday, 1-5 a. m., April 7, A. D. 30*

Jesus before Annas and Caiaphas. Peter's denial.

Jesus before Caiaphas and the Sanhedrin.

The Sanhedrin lead Jesus away to Pilate.

*Friday, 5-6 a. m., April 7, A. D. 30*

Jesus before Herod.

*Friday, 6-9 a. m., April 7, A. D. 30*

Pilate seeks to release Jesus. Barabbas demanded.

Barabbas released. Jesus delivered up to death.

Pilate again seeks to release Jesus.

*Friday, April 7, A. D. 30*

Judas repents and hangs himself.

- Friday, 6-9 a. m., April 7, A. D. 30*  
On the way to Golgotha.
- Friday, 9-12 noon, April 7, A. D. 30*  
The crucifixion.
- Friday, 12-3 p. m., April 7, A. D. 30*  
Mocked on the cross.  
The penitent thief.  
The mother of Jesus at the cross.  
Darkness prevails. Christ expires on the cross.  
The vail of the temple rent, and tombs opened.
- Friday, 3-6 p. m., April 7, A. D. 30*  
The side pierced.  
Taken down from the cross, and laid in the tomb.
- Saturday, April 8, A. D. 30*  
The guard at the sepulchre.
- Sunday Morning, April 9, A. D. 30*  
Morning of the resurrection. Women visit the tomb.  
Vision of angels in the tomb.
- Sunday Forenoon, April 9, A. D. 30*  
The women return to the city. Jesus meets them.  
Our Lord is seen by Mary Magdalene at the tomb.  
Report of the guard.
- Sunday Afternoon, April 9, A. D. 30*  
Jesus appears to two disciples on the way to Emmaus.
- Sunday Evening, April 9, A. D. 30*  
Jesus appears in the midst of the apostles, Thomas being absent.  
Jesus appears in the midst of the apostles, Thomas being present.
- During April and May, A. D. 30*  
Jesus appears to seven apostles at the sea of Tiberias.  
Jesus meets the apostles and above five hundred disciples on a mountain in Galilee.
- Thursday, May 18, A. D. 30, forty-one days after the crucifixion,*  
Our Lord appears to James, and then to all the apostles.  
The ascension of our Lord.

## ANSWERS TO PRAYER CITED

I desire now to make a few remarks on the subject of prayer. We have already been urged today to read the scriptures.

Isaiah says:

Seek ye the Lord while he may be found; call ye upon him while he is near. (Isa. 55:6.)

Jesus himself says:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8)

Our forefathers came to this country in search of religious freedom, religious tolerance, and real liberty. In our national anthem we sing:

Then conquer we must, for our cause it is just,  
And this be our motto, In God is our trust.

That is the motto of the country "over which flies the only flag in all the world that has never known defeat," to quote Lloyd George.

And again we sing:

Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God our King.

And we members of the Church of Jesus Christ believe that the only king this our country shall ever know is Jesus, the Son of God.

It is said that in our country today some of our leaders in business, many who are called empire builders, actually ridicule religion. A wise and thoughtful American has said:

These very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers. (Babson)

Many of our great Americans, you will recall, have been prayerful men. Franklin said:

I have lived a long, long time, and the longer I live the more convincing proofs I see of this fundamental truth, that God governs in the affairs of men.

He approached the unselfishness of the divine when in his prayerful appeal he said:

For my friends, and for their prosperity, and for the fewness of my enemies, Father, I thank thee.

Great is the respect and great the admiration we have for George Washington as he went upon his knees in those trying days at Valley Forge and appealed to our Heavenly Father that his powerful hand might be stretched forth to bring success to the armies of our colonies in their struggle for liberty.

Lincoln, during those days in which our country was torn with war, set apart the 30th of April, 1863, as a day of fasting and a day of prayer, and as he did so he said:

We have received the choicest blessings of heaven; we have been preserved in peace and prosperity these many years; we have grown in numbers, strength, wealth and power as no other nation has ever grown. But,

he added:

The great difficulty with our nation is, we have forgotten God.

I am wondering if that condition prevails today.

He says further:

And we have vainly imagined in the deceitfulness of our hearts that this unusual outstanding success that has come to our country has been due to some superior wisdom or virtue of our own.

Then he appeals to the people of the United States to assemble in their

various places of worship, to call their families together around their own hearthstones, and to appeal to our Heavenly Father with a hope that the united appeal of the people will transform what was then our war-torn country into its former condition of happiness and peace.

A great American has written:

Daily we assembled in Independence Hall when we were struggling for independence, and daily we offered appeals to Divine Providence for his guidance and for his help, and our prayers were heard and they were graciously answered.

I am just wondering if we the people of the United States have forgotten our powerful Friend.

#### AN APPEAL FOR FAMILY PRAYERS

A survey was made by the United States government in 1930 and revealed among other things that only one in eight of white American-born children in the seventh, eighth and ninth grades of the schools of the United States participate in family prayers. While many more than this attend church, the survey also showed that in the cities only thirty per cent, and in the country only thirty-eight per cent of the people ask a blessing on their food at meal times.

The record of conditions in our own Church of course is far better than this, but I am wondering in how many of our homes we fail to participate in family prayers,—in how many of our homes we do not express our gratitude and thankfulness for the food we have to eat. And fearing that perhaps we too may also be forgetting our Father in heaven, that powerful Friend that gave support to our forefathers, the struggling colonies in America, to gain their independence, that powerful Friend who can always hear and who led our fathers in their matchless march across the desert and directed them in their struggles to establish here in the tops of these mighty mountains the "mountain of the Lord's House,"—I say it is because I fear that we may be forgetting this our powerful Friend that I am making this appeal to you who are here assembled and to you who are listening in and to the people of the Church generally, to participate in family prayers. And I appeal not only for participation in family prayers, but for participation in secret prayers, and for participation in that sacred hour of worship known as our sacrament meetings. On these occasions it seems to me there is perhaps an opportunity to come into a closer communion with our Heavenly Father than at any other time.

If we assemble in our sacrament meetings and there with eyes closed, heads bowed and hearts filled with a prayerful spirit, we appeal humbly and earnestly to our Heavenly Father for our shortcomings to be overlooked, for our sins to be forgiven; if there we appeal for strength and power to carry out our renewed resolutions, then we shall have awakened in our souls that faith which is the grain of mustard seed which makes nothing impossible.

Prayer, whether in the family, in secret, or as a part of our sacrament or other religious service, is something more than words; it is a condition

of the soul. It is an expression of affection for fellowmen; it is a something that emphasizes that great principle, "Thou shalt love thy neighbor as thyself." The Savior reached perfection in unselfishness when upon the cross he prayed, "Father, forgive them for they know not what they do." (Luke 23:34.)

Surely we can never forget that the Church of Jesus Christ of Latter-day Saints was established again upon the earth as the result of the prayer of faith uttered by a boy, age fourteen, after he had read in the Holy Book and believed the words, "If any of you lack wisdom, let him ask of God." (James 1:5.) Had this divine message made a less profound impression upon the mind of that boy and if he had not had faith enough to appeal for light and guidance, I am wondering how and when and under what condition the Church of the Master might then have been restored to the earth.

If it was necessary for the Savior to offer his prayers daily, if it was necessary for him, being divine, to appeal with such earnestness and such regularity to our Heavenly Father, if it was necessary for the Prophet Joseph Smith to make prayerful appeals so frequently and so earnestly to our Heavenly Father, how much more is it necessary for us to do this!

#### JOSEPH SMITH'S PRAYER IN LIBERTY JAIL

President Grant read this morning a part of section 121 of the Doctrine and Covenants. To give you some idea of the earnestness with which the Prophet made his appeals I am going to read the first part of that same section 121—a prayer of the Prophet:

O God, where art thou? \* \* How long shalt thy hand be stayed, and thine eye, yea thy pure eye, behold from the heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, \* \* stretch forth thy powerful hand; let thine eye pierce; \* \* let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us. \* \*

Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

No revelation was ever thrust upon the Prophet. These came only as a result of solemn, earnest, prayerful appeals for help and guidance. He says the Lord responded to his supplications. Revelations were received in answer to the Prophet's supplications and inquiries. Words to this effect are found in the preliminary statements in the Doctrine and Covenants to practically all the revelations which were given to the Prophet. Only faith and faithfulness and earnest, devoted appeals brought the light and guidance and inspiration of heaven in the form of revelations.

I repeat, if it was necessary for the Savior himself and for the Proph-

et to make these earnest and frequent appeals to our Heavenly Father, how much more is it necessary for us to do so.

#### QUOTATIONS FROM A YOUNG MAN'S LETTER

To give you something of the spirit of one of our Latter-day Saint homes, I have here a quotation from a young man reared in one of our Latter-day Saint families. I wonder if he describes the condition that prevails in our homes today:

Daily, he says, we had our family prayers. In father's absence mother was in charge, and she would either lead in prayer or call on one of us children to do so. However, when father was present he always did the praying, and what beautiful, what wonderful prayers they were! It seemed to me that he always talked to Divinity in the same familiar manner and matter-of-fact way as if he were conversing with a friendly comrade who sat before him as he kneeled. In my later years as I have been cognizant of the hatred, the strife, the bitter jealousy and turmoil in the hearts of men, the desire or willingness of many to take unfair advantage of their neighbors, and the absence of the spirit of brotherly love and kindly charity in so many places in the world, I have many times thought that if every home in the land could hear such prayers daily by the head of the family as my parents used to utter in great humility and earnest sincerity and in kindly confidence and cordial good will, expressing genuine devotion and brotherly anxiety for the welfare of mankind, then the reign of love and peace and good will upon the earth, the great difficulties between man and man, and nation and nation, would quickly vanish and the threatening clouds of war and trouble would disappear. (Dr. M. C. Merrill)

#### ADMONITION TO SEEK THE LORD

I will conclude as I began, with the words of Isaiah:

Seek ye the Lord while he may be found; call ye upon him while he is near.

And those impressive words of the Savior also,

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

May we be faithful; may we be devoted to our Heavenly Father; may we remember our daily prayers, and our secret prayers; may we join in the prayers offered in our places of worship, that the work of the Lord may go on with more rapidity and speed. And I humbly pray that our appeals may be made in faith believing, that our prayers may ascend to the throne of grace, that they, united with the prayerful appeals of all good people, may help to bring that peace on earth and good will to men which is to follow conversion to the Gospel of Jesus Christ.

## ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

What is man that Thou art mindful of him, and the son of man, that Thou didst visit him?

For Thou hast made him a little lower than the angels and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his foot:

## MAN'S PLACE IN THE UNIVERSE

Such is the tribute of the psalmist to the dignity, the nobility, the power, and the station of man in the universe.

How came man to this glorious place of distinction and majesty among all God's creations? The answer is in the delineation of his origin and history. Man, with Christ, was "also in the beginning with the Father." In his first estate, that is, before he came to this earth, his spirit was the literal child of God. "Before I formed thee in the belly, I knew thee," declared the Lord to the Prophet Jeremiah. And in his second estate, which is mortality, "God created man in his own image, in the image of God created he him, male and female, created he them." "And the Lord God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Thus the eternal spirit of man became housed in a tabernacle of flesh in the likeness of the Father, and the sons of God began life upon the earth.

They were not menial nor of low or servile nature. They were of high estate, of the noblest lineage, endowed with the God-given gift of intelligence or the light of truth, the sublime and supreme investiture of both God and man, the eternal verity which "was not created or made, neither indeed can be." This intelligence not only gave man superiority over all other creations but, even more importantly, it brought him consciousness of his relationship to God and the world and envisaged for him the purpose and destiny of his life.

## POWER OF CHOICE A GIFT FROM GOD

With intelligence came a concomitant heritage equally essential to the eternal progress and development of man,—that of free agency, or the power of choice. For, "the Lord gave unto man that he should act for himself, wherefore men are free according to the flesh; \* \* \* they are free to choose liberty and eternal life through the great mediation of all men or to choose captivity and death according to the captivity and power of the devil." This power of choice is essential to our very existence for "it must needs be that the devil should tempt the children of men or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet." (Members of the Church will recognize these quotations.)

This theological doctrine of free agency which has been proclaimed

by our Church from its very beginning, this glorious concept of man's intelligence and his incomparable status in the universe, upon which more light and clearer explanation have come through the latter-day revelations of our Prophet than from any other source whatsoever, lie at the very foundation of, and indeed constitute the essence of the most discussed, the most contested, and the most priceless thing in the world today,—human liberty. It is as a premise to a few observations on this important subject that I have cited some of our doctrine.

#### LIBERTY ESSENTIAL TO MAN

Perhaps I should define liberty, but I do not propose to do so. I have heard many definitions but I need not choose among them. For our purposes here, everyone knows sufficiently well what liberty means. Every man senses it, which is infinitely more important than being able to formulate a definition. The more vital and less academic question is how to secure, defend, and preserve the liberty of mankind.

Now I maintain, simple and naive as it may sound to some, that the first and prime necessity in the accomplishment of this all important task is a definite and conscious understanding of two things: First, what is this man for whom liberty is so essential?—and second, what does one do with liberty when once acquired? With reference to the first item I believe I have given a summary of our doctrine from which it may be logically deduced that man is vastly greater and more important than anything else in the universe; that all other creations are designed primarily to serve his needs and purposes; that all institutions, ecclesiastical, civic, and social are but adjuncts and contributory to his progress and welfare; and that no government, no science, no art, no philosophy, and no order of society is greater than the intelligence and personality who invents, devises, executes, and maintains them. Even the Church, which is set up under decree of God, is not greater than man, for it is established merely to conserve the progress and welfare of man.

#### OPINION OF A NOTED AUTHOR

In this connection, I have read nothing more stimulating in a long time than Dr. Link's new book entitled, *The Rediscovery of Man*. I wish that everyone could read particularly the first chapter in which he decries that modern philosophy rampant throughout the world in the last several decades which has debased the noble concept of man as a son of God, the master of things and himself.

He begins by pronouncing Harvard University's Tercentenary Conference of Arts and Sciences held in 1936 the greatest tragedy of the age. Here the outstanding scholars of the world in profound deliberation reached the conclusion that while science had made great contributions to man's physical progress, "the automobile, the x-ray, insulin, and thousands of other things, but that the social studies \* \* \* had contributed little or nothing to man's understanding of himself," that the sciences "had given man a miraculous control over his physical environment" but

"they had added practically nothing to his control of his personal and social behavior," and that "individuals were more at war with themselves, nations more liable to internal strife, and the world farther from international peace than before." "This," says Dr. Link, "was the gist of Harvard's celebration of its 300th year. \* \* \* Add to this the fact that Harvard was founded, like most of our historically great universities, by the religious leaders of the time to prepare students 'for public employment both in church and in state' and the tragedy is complete. Three hundred years of science and education, of emancipation from religion, and to what end?"

He answers his own question: "to the end that the true values of personality and character have been almost completely buried; that our educational system has become the most elaborate plan ever devised for obscuring the obvious and homely facts of life, to the end that we have created a complex system of ideas which, instead of helping mankind, threatens like a parasitic growth to kill the very civilization which it has produced." "A scientist like Alexis Carrell can write a book on *Man, the Unknown*—not because man is unknown, but because science has dismembered him almost beyond recognition."

Now my friends, these are the comments and conclusions of a scientist, a psychologist of great distinction with long years of training and a vast experience with individuals. Is it not time that there be reconstructed for the world the noble concept of man that makes him something more than a mere chemical automaton in a mechanistic universe with a defeatist philosophy that robs him of the highest incentives, the finer virtues, and self-control? I believe with Dr. Link that it is high time, and I thank God that there is an institution in the earth prepared and ordained to do just that thing for humanity. Only when it is done will the first sure foundation for liberty be laid.

#### FREE AGENCY EXERCISED THROUGH KNOWLEDGE

What, I ask again, are we to do with our liberty when once acquired and how shall we preserve it? Here, too, the answer comes from an adequate understanding of theological doctrines. Free agency is the inherent right of man. Through it he may exalt or condemn himself. He can exercise his power of choice intelligently and wisely only when he has knowledge of truth, because truth is the criterion by which his elections become good or bad, helpful or harmful to himself and his progress.

What is truth? Here I must give you an inspired definition, a definition that came from an unsophisticated boy-prophet, but one which rivals the definitions of the greatest scholars and of all time. "Truth," says Joseph Smith, "is the knowledge of things as they are and as they were, and as they are to come." How is such knowledge to be obtained? Through science and education? Yes, in part, but not wholly. And why not completely? Because most of the knowledge of things "as they were" and things that "are to come" are without the realm and province of science, as well as much knowledge of "things as they are." Science,

then, can give us but fragments of truth, not the whole truth. And the whole truth is necessary if we are to be provided with proper criteria by which to do our choosing.

#### FAITH THE KEY TO KNOWLEDGE

How, then, is the whole truth to be secured? The key is to be found in another revelation, "the spirit of truth is of God." That being so, we must, of necessity have God's aid in the acquisition of truth. His aid comes through faith and prayer. Faith contemplates the acceptance of the spiritual reality of a world outside the domain of science. It involves methods and processes different from those of scientific research. It postulates humility and dependence on divine power, the antipathies of egotism and self-sufficiency. A contrite heart is the fertile field for planting the seeds of truth. In such a field they come to fruition in a knowledge, understanding, and conviction of the great concepts of life which defy the reason and philosophy of the arrogant, and self-sufficient, who will not stoop to the methods of the humble.

#### TRUTH AND LIBERTY

What, then, has truth to do with liberty? Jesus gave the answer when he said to his disciples, "and ye shall know the truth and the truth shall make you free." Free from what? Free from all unrighteousness and every sort of bondage that inhibits the growth and progress of the race. It requires but a moment's consideration for any sane, logical person to reach the conclusion that there is no freedom and no liberty worth striving for and preserving that does not contemplate the exercise of free agency in truth, in virtue, and in righteousness. Any other hypothesis would mean complete frustration and ruin. This is the second foundation for liberty.

What then is the application of these doctrines to conditions in the world today? I believe it to be this: that no nation under heaven can successfully preserve this great boon of liberty and freedom unless the people of that nation have a truthful conception of the status of man in the earth and also an adequate understanding of the exercise of the options and powers of free agency in conformity with the standards of righteousness. So surely as either of these concepts shall vanish, will bondage ensue. And this applies with equal force to the enlightened of the world as to those in darkness, as witness the countries of Europe today. Philosophies are more potent than armies in the progress of civilization. "As a man thinketh, so is he," and a nation is but an aggregation of men. Too often we think we think enmasse,—but we don't,—there is no mass mind,—only that of the individual. That is why personality is so important to the happiness and peace of the world. You just have to make enough good men, and society and nations are good.

#### TRUE LIBERTY AND INDIVIDUAL ACHIEVEMENT

Now I scarcely need say that having great concepts in the abstract is sufficient. As a matter of fact, great concepts are really not acquired in

the abstract. True philosophy comes out of life and living, and truth becomes part of us only as it is incorporated in our habits. Individual strength to acquire the truth is what every man needs. No one can do it for another. It is so with liberty. We usually speak of it as a heritage from the fathers,—something handed down to us. It is more accurate to say that the opportunity to acquire liberty is passed on to us, for true liberty is a personal achievement, as I have tried to point out to you.

I am sure that it is regrettable and a point of real hazard to individual liberty that in many countries, even to some extent in our own beloved America, there is a clearly discernible tendency to relieve people of responsibilities which they have long been accustomed to bear and to extend paternalistic solicitude and care to vast portions of the population. However well intentioned such policies, I am confident they are destined to result in weakening of moral fiber, increased dependencies, and, more importantly and worse than all, eventually, a destruction of the fundamental concepts and philosophies that have been responsible for the progress of humanity in the world.

#### THE MISSION OF THE LATTER-DAY SAINTS

What, then, shall we do about it? I think our mission is clear. We are to go forth, not boastfully, but confidently, to deliver our message of truth to our fellowmen. To give the message, we must live it and we must truly love those to whom we are sent.

Let us never forget that we are disciples of the Lord Jesus Christ. He is our Leader and Exemplar. There must be no bitterness in our hearts and no harsh judgment for any of our Father's children. Mercy, kindness, tolerance, and love are the passwords that shall open our way into the hearts of men. Of this I am confident: if we love them enough, they will receive us. When they do and when we become qualified to deliver the truth in the spirit of Christ, then will peace and righteousness and liberty be secure. God grant this happy consummation, I humbly pray in the name of Jesus Christ. Amen.

An anthem, "O Morn of Beauty" (Sibelius) was sung by the *Singing Mothers* (Soloist, Mrs. Margaret Marchant).

#### ELDER LeGRAND RICHARDS

##### *Presiding Bishop of the Church*

My brethren and sisters: For a number of years it has been my privilege to appear before you in these conference meetings as a mission president of the Church. In that assignment, and the fulfilment of the duties and obligations in connection therewith, I found exceeding great joy. I love the missionary work of the Church and the privilege it affords of bearing testimony of the restoration of the Gospel, and of the divine mission of the Prophet Joseph Smith, and the accomplishments of this great organization.

A year ago I was sustained as the Presiding Bishop of the Church; and the duties and responsibilities of this office, during the past year, have also brought great joy to me and evidence that in every branch of the work the inspiration and revelation of the Lord are guiding and directing the destinies of this Church.

#### THE PRINCIPLE OF GIVING

In this position my duties are more or less temporal, and I find satisfaction therein. I should like to call your attention to one principle the Latter-day Saints have learned to understand. They have learned to know the meaning of the word "give." We give of our time; we give of our talents; we give of our means. Our fathers and mothers give their boys and girls to the missionary service of the Church, and wives give their husbands. As I have often said in the mission field, if one is looking for an easy religion he had better not bother with Mormonism. Most of us know that we are at the call of the Church all the time. In fact, my wife has always said the children belong to her and I belong to the Church; and I presume there are many brethren here, and sisters too, who feel the same way about it.

We know the history of the Saints; we know the great sacrifices that have been made. Those of us who have filled missions in foreign lands have seen the Saints leave all that was dear to them. We know the history of the pioneers as they left their homes behind and came to these valleys of the mountains.

During the past year, traveling throughout the Church, my heart has been moved because of the faith of the Latter-day Saints. It seemed to make no difference whether they were to travel ten miles, a hundred miles, or two hundred miles, they were always there when the call came. They do not ask for compensation; they do not ask for expense money. They know that they are to bear the burden of their missionary boys and girls, and the expense. They have learned how to give, and as I study the scriptures and read the words of the prophets and of the Master himself, it seems to me that the one thing above all others in the Gospel of Jesus Christ is that men should be willing to give their all.

#### THE GOSPEL REQUIRES SERVICE

We are commanded to love God first above all other things, and our fellowmen like unto ourselves. One good man who came to the Master said: "Lord, I will follow thee whithersoever thou goest." As though he would say to all coming generations: "If ye follow me, ye need expect no compensation." He replied: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

And to another he said: "Follow me." But he said: "Lord, suffer me first to go and bury my father." There are very few obligations in life more important than burying one's father, but the Lord wanted to impress upon his servants the importance of a call from him, and so he said: "Let the dead bury their dead; but go thou and preach the kingdom of God."

And another said: "Lord, I will follow Thee, but let me first go bid them farewell, which are at home at my house." Jesus answered: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." He expects real service but offers no monetary compensation.

Then he sent the Seventy out. He gave them nothing, but he gave them of his power, and said: "He that heareth you heareth me; and he that despiseth you despiseth me." And they returned again with joy saying: "Lord, even the devils are subject unto us through thy name."

Speaking again of service, he said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

#### MORE THAN SERVICE REQUIRED

In addition to giving ourselves, and giving our services, the Lord has asked us to give of our means and our substance. We have men in the Church who give their time, they will go when they are asked to preach, they will perform a public duty, but it is hard to do the little duty that is seen in secret by them and God alone and their presiding officers. And so we are asked to contribute our tithes and offerings, not only because the Church needs money to build itself, for before there was an organization of the Church, God introduced the principle of sacrifice in order that his servants and his children might be tested, that they should bring the best of their lands and of their herds; and, because the Church did not need these things, and there were no poor to feed, they were burned upon the altar of sacrifice; but the giving sanctified the souls of those who gave.

The Lord apparently realized that some men can give service easier than money or goods. We have the lesson of the rich young man who came to the Master inquiring what he might do to inherit eternal life. He was told that he should "keep the commandments," to which he replied: "All these things I have kept from my youth up, what lack I yet?" We are told in Mark's account: "Then Jesus beholding him loved him." He loved him for the good things he had done and sought to show him the way to perfection, so he answered: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But the young man turned away sorrowful: "for he had great possessions."

The prophet Malachi declared that in the last days the Lord should send his messenger to prepare the way before him, and he called upon Israel, and I interpret that to mean latter-day Israel, to return unto him and promised that he would return unto them, and they said: "Wherein shall we return unto Thee?" And he said: "In your tithes and offerings, \* \* \* for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house."

And I want to say to you, my brethren and sisters, that we need the

tithes of the Saints in order that the kingdom might go on, for it shall be builded just as rapidly as the faith of the Saints can build it, and it is retarded when there is a lack of faith.

#### PROMISES OF THE LORD

And so the Lord proceeded to promise those who would bring their tithes and their offerings together, that he would rebuke the devourer for their sakes, and that a book of remembrance should be written before him for them that feared the Lord, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. \* \* \* \* then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, as a member of the Presiding Bishopric, I feel that the storehouse of the Lord should be replenished. We have heard the report today. Much has been accomplished; the faith of the Saints is not lacking, because our receipts have been equal to any year of the past; but there are still many who lack the faith to do their part in rolling on the kingdom of God in the earth.

#### EMPLOYMENT SHOULD BE PROVIDED

In our office we contact many of our brethren who are out of employment. Some of them are choice men of the Church, men who have labored diligently and made great sacrifices, have sent their boys and girls on missions, and my soul has been moved with compassion. I believe if my greatest desire were fulfilled it would be that I could provide employment for all these fine men who are worthy servants of God. We can help to feed and clothe them, and we will do that; but we must also, as bishops and as quorum officers and ward work directors, put forth every effort to provide employment for them. In this connection, I thank the Lord for this great Welfare Program of the Church, which is assisting in such a marvelous manner. But I believe we should have a little more consideration as bishops and quorum officers to sit down with our brethren and study their needs and see if there is not enough genius in the leadership of the wards and stakes and priesthood quorums to be able to provide activities for these fine men.

Now, the Master tells us that when he shall come in his glory and all the holy angels with him, and before him shall be gathered all nations, that as the shepherd divideth his sheep from the goats he shall separate them one from another, and to them on his right hand he shall say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

Then shall the righteous answer him saying, "Lord, when saw we thee an hungred, and fed thee, or thirsty and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

Then shall he say unto them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In closing, may I say unto you, my brethren and sisters, that I think it is a grand and glorious thing that the Lord has re-established his Church, that so efficiently, and without cost of administration, is able to do so much to care for the unfortunate of its members. I feel that the bishops and the presidents of stakes and those who preside with them in the wards and stakes of Zion should realize the great responsibility that is theirs and should not regard it lightly, but should do all they can do to care for their brethren.

God grant that his Spirit, and inspiration and revelation, may ever guide the destiny of this Church. Of all men who are examples to the Church in this spirit of giving is our worthy president. I remember, as many of you do, when he was sustained as the President of the Church, he said he would never ask any man to give more, in proportion to his ability to give, than he, or to be more faithful in observing the commandments of the Lord than he; and we all love him for his noble example.

God bless the Latter-day Saints, I pray in the name of Jesus Christ. Amen.

### ELDER WILLIAM W. SEEGMILLER

#### *President of the Western States Mission*

My brethren and sisters, I am happy in having the privilege of representing the Western States Mission. In this mission we have over 8,000 members, and 87 missionaries. Throughout the states where we labor people treat us with respect and consideration everywhere.

In the membership of the Western States Mission we have those who are as capable, as worthy, and as faithful as there are in any of the wards of the Church where I have lived.

I am happy today to know that from Denver 25 *Singing Mothers* are here. I am sure that the inspiration of these *Singing Mothers* is sufficient compensation to justify the presence of any of us.

I was happy this morning when I heard the report read by President McKay and noticed that the Kanab Stake led the Church in paying fast offerings. I have spent most of my days in the Kanab Stake, and I feel a humble but justifiable pride in the fact that they demonstrate that they love their neighbor as themselves, for how does it help him who is hungry or cold to recognize his hunger and his need of clothing, without providing for him. So, to the Kanab Stake I want to say I was happy in hearing their record read.

We have many fine opportunities in the Western States Mission, greater opportunities than were known when I first went to the mission field. We are provided with equipment that we little dreamed of when I was a boy in the mission field, and we are asked to give our program, "The Fulness of Time," everywhere. Radio stations are asking us to bring these records to them. People are asking us throughout the Western

States Mission to give them opportunity to hear the history of the Church as recorded in "The Fulness of Time."

Such a thing as this was not even dreamed of when I was a boy in Germany preaching the Gospel.

The other day at Scottsbluff, Nebraska, a sectarian minister, in speaking to his congregation, said: "There is no church in this city that offers a program for the social entertainment and education of our youth; and if ever a church does offer such a program, God will bless that church."

Elder John O. Livesy, of Salt Lake City, wrote me a letter the next morning and said: "I am going to that minister tomorrow and tell him that we have a Mutual Improvement Association organized in this city for the very purpose he mentioned, and that we have eighty regular attendants, only eight of whom belong to our Church. And for this we shall call upon him for his benediction."

My brethren and sisters, I know that the Gospel of Jesus Christ is true, and that every man and woman who lives it will be happy. I know, too, that there is happiness in living its principles, that the wages of sin is death, and that all who sin will be miserable and unhappy; so I pray the Lord to give us strength in the Western States Mission to be true to the faith of our fathers, that we may be happy, for that is the purpose of our creation, in the name of Jesus Christ. Amen.

## ELDER CARL F. EYRING

### *President of the New England Mission*

This is precious time. I trust that I may bear my testimony that you may know that I believe in this Church and that I appreciate the heritage which I have received.

I have enjoyed the music of this Conference. In the mission field we are delighted with the music which comes from this Square. The broadcasts from Temple Square help us in our missionary work.

It is a pleasure to be at another General Conference. We of the missions, just as you of the wards and stakes, depend upon the inspiration of General Conference to motivate us to greater diligence as the disciples of the Lord Jesus Christ. As we worship together, we more fully sense the power we are, and the added power that we might be, as defenders of the way of life preached and exemplified by the Master. In the mission field, probably more than at home, we keep asking ourselves the question, "What unique message do we have for the world?" This question becomes the more significant because so many well-informed and intelligent persons are free with the conclusion: All churches are good, select the one that suits your taste. Apparently the selection of churches takes too much of the same attitude to be found in the selection of an automobile. Thus if we are to convert, we must not only present an acceptable religion, but we must develop first a conviction that it does matter which church is selected.

What is our unique message to the world? First of all, we bear testimony that Jesus is the Christ. In no uncertain terms we declare

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that the teachings of Jesus will save the world from slipping downward under the grip of materialistic and pagan philosophy. We testify that the way of life outlined by Jesus will preserve peace, and will eliminate poverty and suffering. We reaffirm that the attitude of "love thy neighbor as thyself," together with a practical application of this principle, will bring us out of our social and economic chaos. What the world needs is not more assent, or even belief that Jesus is the Christ, but a faith in him, a faith that will cause humanity to find the answers to its problems in the basic principles he taught and not in the teachings of self-appointed teachers who set up panaceas—short-cuts that lead down blind alleys.

Further, we bear testimony that through a miraculous origin we bring to the world a Gospel restoration which is simply an additional testimony that Jesus is the Christ and that God really does care to have his children follow the way of life of his Son.

The Christian world has accepted the Bible. Through this scripture Christians generally gain their testimony of Jesus, but through modern divine aid we extend to the world added testimony that Jesus is the Christ. In the preface of the Book of Mormon we read, "and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself to all nations." In brief, we notify the world that a people on this continent had unique religious experiences, similar to those received among the Hebrew prophets, and that the ancient American prophets testify that Jesus is the Christ. But we do more than present to the world this ancient scripture, the Book of Mormon. We present the teachings of modern prophets; we present the vivid and convincing testimony given to us this morning by our beloved President, as he quoted from the Doctrine and Covenants (Sec. 76:22-24). We need the current testimonies of our leaders who are our contemporary prophets.

Our greatest message to the world, then, is the declaration that Jesus is the Christ. We wish for all men that they might have faith in Jesus Christ. We claim that only through him and his teachings may the inhabitants of the earth be saved from chaos. We further testify that through divine appointment and selection we have been charged to bear this testimony to the world and to live the Christian life so completely that we shall truly be a light set upon a hill. This call of the Priesthood is truly a call to greater service, a call to the colors of improved and superior life. This is the type of testimony that we strive to bear to the world.

I am very happy to report that your sons and daughters are maintaining and bearing this testimony. We are grateful to you, the fathers and mothers of these sons and daughters, for the support which you are giving the New England Mission. I can report progress, a fine condition among our branches, greater interest in Mormonism, and a splendid development among your sons and daughters.

God bless the leaders of this Church. We are back of them with our loyalty. We declare that this is the work of the Lord, and that Jesus is the Christ. Amen.

## ELDER DAVID A. SMITH

*President of the Canadian Mission*

One hundred and three years ago a missionary representing the Church of Jesus Christ of Latter-day Saints found in the city of Toronto, Ontario Province, Canada, and converted and baptized a young lady. Soon after, she moved to the United States and married a man who had lost his wife. She became the mother of children the former wife had left. Later two were born to her. She saw and endured the trials and sufferings through the persecutions of Missouri and Illinois, where her husband was murdered by a mob. She was left alone to provide for and look after six young children. She made her way across the plains to the valleys of the mountains, not complaining, constantly teaching these children the word of the Lord as it had come to her from their father and his associates. She understood and believed the Gospel message, not doubting.

I became acquainted with her only through the story and history of her life as it has come to me through her children. At first I saw in her life, suffering, hardships and trials, but recently I have found more than that. Possibly it is because the Gospel came to her in the city where I now make my home, but more assuredly because of the fact that this woman is my grandmother.

Today her trials and the hardships she endured are dwarfed by her example of faith and integrity. I now see more clearly a spirit which overcame hardships and trials, and built up a resistance which enabled her to carry on and perform the labors which seemed necessary, not alone for her welfare and exaltation, but also to give encouragement and blessings to her offspring. Through my grandmother, I have been blessed and have found encouragement and strength, which has materially helped me in the work I have been called to do.

I rejoice in the opportunity I have of laboring with your sons and your daughters, some of whom come to us full of the spirit which comes from our heavenly Father, eager to go to work and prepare to engage in it. Some are fearful because they have been poorly trained. We must nurse them, and encourage them. They see that they are not prepared for this work and become discouraged. But as they apply themselves to study, and through prayer a new spirit comes to them, we find them gaining confidence in themselves as their knowledge increases, and the beauties of the Gospel message unfold to their understanding.

If you could have seen these young men and women during this winter, the severest winter with two exceptions since 1870, it would have made your hearts rejoice. We have removed from the walks in front of the Mission Home a little more than six feet of snow, and for months we have faced zero weather nearly every morning. Blizzards and snowstorms have been frequent, and yet our reports are almost equal to our summer reports. Some of the missionaries have been ill and have

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gone to bed for a few days, but there has been no severe sickness. The Lord is good to us and we rejoice in the opportunities afforded us to serve in his great cause.

May I suggest again, my brethren and sisters, as I have done for years past in the general conferences and in the stakes, that you take missionary work seriously. You do a grave injustice to your son or your daughter when you send them into the mission field to labor as missionaries without that preparation which provides for them a foundation upon which they may build and go on with a feeling of security. I hope, as I have hoped for most of my life, that the time will come when we can develop here at home, the spirit which your boys and your girls develop when they are face to face with the problem of teaching the Gospel, which is given to us in its fulness in this the last dispensation—the dispensation of the fulness of times.

During the last year the First Presidency were good enough to provide us with a chapel in Toronto. This year the few times I have been permitted to meet in that chapel on the Sabbath day—several times in a blizzard—I have seen men, women and children who have walked miles in zero weather and in a snow storm to go to Church, and the spiritual food they receive seems to justify and reward them. In the mission field we find faith which would do credit to any ward or stake. We say with the prophet of old: "Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of God."

May he grant unto us that we shall not fail, but continue on under the influence of his Spirit and enjoy the blessings which come to those who serve him in faith, with a full desire to accomplish that which is required at our hands. With this feeling and this hope we are preaching the word of the Lord as it is found in the Holy Bible and the Book of Mormon and in the revealed word of the Lord given through modern prophets, the prophets of the latter days, and we are trying to follow these teachings and impart them to the people, many of whom find that they have lived in darkness and they rejoice when they see and comprehend the light.

May the Lord bless us. Remember us in your prayers. I am hoping the time will come when you will all have meeting houses built and paid for, for then perhaps, more money can go into the mission field to help build houses for those who cannot build for themselves and are without suitable homes where they may serve the Lord in general assemblies. I hope to see this time come. May God help us to be worthy of such blessings, I pray in the name of Jesus Christ, Amen.

## ELDER WILLIAM T. TEW, JR.

*President of the East Central States Mission*

I am very happy, my brethren and sisters, to be here this afternoon, and to meet with you in General Conference on this memorable occasion. I read not long ago from the pen of one of our great American religious preachers that there is no such thing upon the earth today as the true Church of Christ. I rejoice that a hundred and nine years ago in the little town of Fayette, Seneca County, New York, at the home of Peter Whitmer, Sr., the Prophet Joseph Smith, as the Lord's instrument upon this earth in this dispensation, organized the Church of Jesus Christ of Latter-day Saints, and, according to the Lord's word in the preface of the Doctrine and Covenants, it is the only true and living church upon the face of the whole earth, with which the Lord is well pleased, speaking of the Church collectively and not individually.

I rejoice in my membership in this great organization. I rejoice in my privilege of being in the mission field with my family, presiding over the East Central States Mission. I am happy to report to you parents who are here this afternoon, and to you parents who are perhaps listening in on this occasion, that during the past three months I have visited every district and almost every branch of the East Central States Mission. I have contacted your boys and your girls in their conference assemblies, and in their mission field experiences, and in the missionary testimony and report meetings. I rejoice in the growth and the development, and the spirit that accompanies those young men and young women as they bear testimony of the truth of the Gospel.

During the last month, just previous to coming to this conference, I spent my time visiting five of our districts. Forty-one conference sessions were held; two outstanding M. I. A. banquets were put on, and I believe that I can report safely and conscientiously that Mutual Improvement work in the mission field is the key position that captures the interest, the attention, and the devotion of our young people, and makes of them real, genuine Latter-day Saints.

In the East Central States Mission we have almost 14,000 members on our records. I regret to say, however, that we do not know exactly where a great many of these members are; they have moved from place to place without leaving their new addresses.

We also have in the mission field 106 Elders and lady missionaries today. We are bringing back, or have brought back during the month of March, 14 Elders and lady missionaries who have filled missions in the East Central States.

We find in the East Central States a very great need of teaching the people the Gospel of Jesus Christ. So many of them have been converted through emotional appeal, which seems to be the method of procedure in a great many different denominations in the world. I read just a few days ago that one of our great American preachers defines religion as a great psychological experience. To me that is far from

the truth. Religion to me is the actual practising of the Gospel of Jesus Christ in our daily lives. It is a life process, my brethren and sisters, and it is my hope and prayer that through our efforts in the mission field we shall be able to encourage our missionaries along this line of activity, because we know that through their living the Gospel the people of the world have become friendly unto us.

Very seldom do we hear anything derogatory concerning the Gospel of Jesus Christ as it is preached and lived by the Latter-day Saints. We are always met with a greeting that is fair and congenial, and really and truly tolerant by those with whom we associate.

I should like to leave with you people one thought in closing. It comes from the great prophet Amos, of Old Testament days, that shepherd prophet who lived at the little town of Tekoa, near the Dead Sea. The prophets were the Lord's great trail builders, as they are today. They had the power and influence among the people to unify them, and set in order the Church of God. Amos was sent to the northern kingdom of Israel, in the days of wickedness, in the days of apostasy, in the days of indifference, in the days of Jeroboam II the king of Israel.

One of the things he told those people is this:

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.

That plumbline, my brethren and sisters, to me is the Gospel of Jesus Christ. It is this living Church, which is the embodiment of the principles of the Gospel of Jesus Christ, and I believe that we should remember that the eternal verities, those eternal laws of God must be lived up to if we ever expect to reap the blessing and the benefit that we should derive therefrom as members of the Church.

May I encourage you to give us your faith and your prayers, and above all other things may we have your good works in living the Gospel here in the stakes and wards of Zion, that the reflection of these good works here at home may be a beacon light to us in the mission field in allaying prejudice, in bringing about a tolerant spirit among those with whom we labor.

We assure you that with your faith and prayers and with our faith and prayers and efforts, and with the blessings of the Lord we shall succeed, and I may say, too, that, in the words of John Bright, the great English statesman, "If we cannot succeed as fast as we think we should succeed, we know that in the end our enemies cannot succeed at all."

The Lord bless us, that we may succeed, and that we may succeed admirably, and as the Lord desires we should succeed in promulgating the Gospel to the world, is my prayer, in the name of Jesus Christ, Amen.

## ELDER ELIAS S. WOODRUFF

*President of the Central States Mission*

It is a rare privilege that I now enjoy. I am grateful for my testimony that the Gospel is true, for the associations that are mine, both in the mission and at home, and for the blessings that are resting upon the Latter-day Saints. I think the Latter-day Saint people enjoy the blessings of the Lord so regularly that we come to accept them as a matter of course.

I am quite sure we do not appreciate fully the privileges and blessings that are ours at the present time, nor the value of the heritage that has come to us from our parents.

Shoemaking in America largely began in the New England states; there were few good shoemakers elsewhere. When Missouri and the central west began to make shoes along the banks of the Mississippi and Missouri rivers, they imported their skilled workmen from the New England section of the country. A number of generations have passed since shoes began to be made at these points, and there has now grown up in that vicinity a generation of natural-born shoemakers. The boys and girls, as soon as they are able to be employed, go into the shoe factories and secure employment. There seems to be a skill that is inherited from their fathers and perhaps their mothers—for women worked in the factories. Manufacturers no longer have to send away for their skilled labor.

I have used this thought in connection with the Church. In the promotion of the magazines of the Church I have frequently said that there are no people in the world who can write such as our people can on religious subjects, or social topics, and that there are no magazines that equal the magazines of the Church.

The very same thing is true with reference to the leadership of the Church. The Lord has said that we are to be like a little leaven that leaveneth the whole lump. I have observed that sometimes into a community comes one man and his family who have this quality, and as a result of their coming, an organization is built around one or two families. Without them the organization could not succeed. If one of them should move away we would have difficulty in maintaining the little group.

What shall we say then, with reference to the value of the teachings that come to us, and which we accept almost unconsciously, in the Sunday Schools and other organizations of the Church at home? Young men and women come into the mission field thinking that they are almost wholly unprepared. They do not realize the strength that is naturally within them, nor the rapidity with which they will obtain skill and arrive at a stage where they are able to leaven the whole lump and stir it up wherever they go. It soon becomes apparent that there is a leadership among them that is unusual.

There is another feature of our people that astonishes the world, and that is the cleanness of the lives of the missionaries. I had this brought forcibly to my attention through the sanitarium at Independence,

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Missouri. We have a custom of bringing our "wounded" missionaries into that place. The doctor who attends them has marveled at the fine, clean bodies of the boys that have come to the hospital for operations, and the wonderful spirit of the girls that have gone there. The nurses at that sanitarium have mentioned it to the doctor, and he said to me one day: "Brother Woodruff, I know you will be very glad to hear this compliment to your people. Our nurses tell us that there are no people like yours that come within the walls of this institution, that there are none who respond so quickly to the healing care of medicine and good treatment, none who are so sweet-dispositioned to wait upon, and who leave behind them such a lovely and beautiful influence."

This is the influence that comes from clean lives and from proper training at home. I am led to appreciate more and more the value of what the Church is doing.

I know we are conscious of our failings; I know we know that we have our limitations, but I say this if it is of any value, by way of encouragement to those who labor with the youth of Zion at home. People say to us: "Where in the world do you find such fine young men and such fine young women, so many of them?"

I always reply, "Why, the woods are full of them out west. All we have to do is reach out and take what we can use, and they are all good."

Well, it is a marvelous work and a wonder, and the Lord is being magnified, and our testimonies are growing. The Church is growing in strength and power, and I pray that it may continue to do so, and that we may all partake of its blessings. I ask it in Jesus' name. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I should like to repeat the request and the admonition made by President Grant this morning, that we exercise the greatest care in driving our automobiles. As he observed, there is a great tendency among us to feel that we must get to a certain place at a certain time. It is said that recently a Chinese, a man of great distinction, was to be taken uptown in New York by one of the Wall Street men of influence, and the Wall Street man described in detail how he would take the local to a certain station, that there he would take an express to another station, and that there he would get off and take another local and that by so doing, instead of taking a local all the way through, they would save a minute and a half.

The Oriental said: "What will you do with the minute and a half when you have saved it?"

**PRESIDENT GRANT ABSENT BECAUSE OF ILLNESS**

I am sure that I can speak for all of you when I say to President

Grant, who is listening in, that we have missed him, and that we join in prayers that he may be early restored to health and strength.

I should like to thank, on behalf of the First Presidency, of this audience and of all who have listened in, the *Singing Mothers* for their excellent singing.

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An anthem, "The Lord's Prayer," (Cecil Gates) was sung by the *Singing Mothers*.

Elder David R. Langlois, President of the Burley Stake, offered the closing prayer.

Conference adjourned until Friday, April 7, 10 a. m.

## SECOND DAY

### MORNING MEETING

Conference reconvened Friday morning, April 7, at 10 a. m.

President Heber J. Grant was present and presided at this session.

The music for this meeting was furnished by the *Nebo Stake Choir*, Elder J. D. Christensen, Director.

The hymn, "How Firm a Foundation," was sung by the Choir and the congregation, after which Elder J. Robert Price, President of the Phoenix Stake, offered the opening prayer.

An anthem, "He Is Risen," (Simper) was sung by the *Nebo Stake Choir*, (Melba Powell, soloist).

### ELDER REED SMOOT

#### *Of the Council of the Twelve Apostles*

I feel to thank my Heavenly Father for again having the privilege of attending a great Conference of this people. I know I utter the thoughts of everyone who listened to and attended the services yesterday, when I say that I have attended no Conference of the Church during all my service as an Apostle, or even before, when I have not felt in my heart that the thanks and the counsel and the wisdom expressed must have ascended to our Heavenly Father.

Among the great things that every member of the Church should be not only interested in, but thankful for, is the privilege to serve God. I am thankful that I have been privileged to serve my God. I am grateful for the health and the strength and the vigor that enable me to be of service to my family, and with all my heart I am thankful for my service to my Church. Weak or small as that service may be I have asked my Heavenly Father to assist me in that service in every particular.

#### A DAY OF EXTRAVAGANCE

We are living in a day of extravagance and I have wondered of late

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where it is going to end. The Church has set the example to every member of it and to the glorious nation that we love, to be out of debt. I remember when our nation, at the close of the World War, found itself in debt to the amount of twenty-six billions of dollars. For ten years as Chairman of the Finance Committee, and a ranking member of the Appropriations Committee, I did everything in my power to reduce that obligation by necessary legislation. It was reduced to sixteen billion dollars and now it is up to forty billion dollars.

I know it is easy to say "billions," and we have become used to it in America and perhaps in the world, but it may be of interest to some, at least, to give a description of what forty billion dollars really is so that all can understand it. I do it in this way: Supposing that the minute the Savior was born some person had decided to deposit in a place selected by him forty dollars and he continued that plan, carrying it out faithfully every minute to the present time, at the end, my brethren and sisters, there would be forty billions of dollars there.

So you see what responsibilities rest upon those who direct the financial affairs of our Government. I want every Latter-day Saint, no matter where he is, to support in every way every recommendation made, not only by this administration but by the administrations to follow to reduce these obligations, for they will have to do everything in their power to accomplish this.

I thank my Heavenly Father that the Church is out of debt. I am told by President Grant that it is ten years since the Church has been in debt. That is splendid.

#### THE FAITH OF A PRESIDENT

Among the homes that I visited during my service in the Senate of the United States was the home of President Coolidge, where I was invited several times. I never ate a mouthful of food at his home without a blessing upon it. Prayer was the practice of President Coolidge. The last time I visited him was shortly before his death. I sat by his bedside. We talked over conditions existing in our country, and when I was about to leave, the President said to me: "Senator, there is some plan in your Church, isn't there, where men administer to the sick and pray for them?" I said, "Yes, Mr. President. We call that administering to the sick." He said, "Can anyone in the Church administer to anyone outside of the Church?" I told him "Yes." He said, "Reed, I wish you would administer to me." I did so, and I want to say to you, my brothers and sisters, I never felt happier in my life than when I laid my hands upon him and asked God to bless him. He was a wonderful man, as nearly all of the American people knew him to be.

I believe, with all my soul, in the administration of the sick. I have seen the results of it hundreds and hundreds of times and it will never cease being a part of our faith.

May God's blessings ever be with the Presidency of this Church and the Authorities of the Church. No matter what position they may hold may the Father give them a desire in their hearts to fill the position with

honor, with integrity and love. I am quite sure there is no people, other than the people of the Latter-day Saints, that has such faith in prayer and exercise it more generally than do we. Never forget God's blessings.

#### THE DIVORCE EVIL

One thing more that I desire to speak of is divorce. I haven't the figures now. I don't know how we stand along this line, compared with other parts of our country or the world, but I do know that the last investigation made by me revealed the fact that there were fewer divorces per capita among the Mormon people than other group of people in the world. South Carolina has no divorce law and I understand Nevada has about fifty-seven kinds or fifty-seven reasons for a divorce. Brethren and sisters, I pray that the Spirit of God may be in your homes, and that marriage of a man and a woman may be such that they can work together in the service of our Heavenly Father and that the Spirit of the Lord may direct their thoughts and their actions, that people seeing their deeds may judge that there is something binding upon them and their conscience, quite different from those of the world.

Our Heavenly Father, bless the Authorities of thy Church and particularly give strength and health to our President. God be with us and bless us all, I humbly pray in the name of Jesus Christ. Amen.

#### ELDER GEORGE F. RICHARDS

##### *Of the Council of the Twelve Apostles*

I realize keenly, brethren and sisters, the responsibility resting upon me in being asked to speak, being expected to lead this vast congregation in intelligent and profitable thought. I think it a wonderful accomplishment for a man to be able to stand before a congregation of this size and think consecutively and intelligently, and to give intelligent expression to those thoughts. It makes me to fear and tremble.

I realize in this position, as in all others, my dependence upon the Lord. If he were not to assist me by his Holy Spirit, my mind would close up like a clam. I wouldn't know where to begin, how to continue, or to end. But with the help of the Lord, the experiences I have had in the past, trusting in him and having his blessing to attend me, I have some hope, with the prayers and faith of the people, that I may be able to overcome my weakness and present something that will be worth our consideration.

I have in mind that what I shall say will not only be heard by those within this building, a congregation made up of members and non-members of the Church, but possibly by many people on the outside who are listening in over the radio, and I would like to say something that would be helpful to those who are not members of the Church, as well as to members of the Church, if they will accept of what I have to say, the advice that I may be led to give.

I want to say this, that I am grateful that my feelings are in complete harmony with what has gone before in this conference. I think we have had a splendid conference. The Spirit of the Lord has been with us, and we have really been fed the bread of life. I was deeply interested in the statistics which were read to us yesterday morning, which show the accomplishments of the Church, and the faithfulness of the members thereof. I feel in my heart to bless the Latter-day Saints for their faithfulness and their worthiness.

#### PLANS MADE IN COUNCILS OF HEAVEN

And now I have a thought pertaining to the Gospel, that I would like to talk over with you and consider it together. We read in the Book of Moses, in the Pearl of Great Price, an account of a visitation of the Lord to his servant, the prophet Moses, where the Lord talked with Moses face to face, and in conversation told Moses that it was his work and his glory to bring to pass the immortality and the eternal life of man.

The provisions for the accomplishment of these purposes were made in the councils of heaven before the world was. We were all present. We saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it. Not all of our Father's spirit children sanctioned it, for we are told that one Lucifer, who stood high among the sons of God, took exception to the plan. He would substitute his will and his way of salvation for that of the Eternal Father, which would have deprived us of agency in this life, which we exercised in the spirit world, and other important principles were involved. Because he and those who were associated with him, one-third of heaven's hosts, could not have their own way, they rebelled and a war ensued, as we read in the scriptures, and he and his followers were cast out and down, and became the sons of perdition. They were the enemies of God then, and the enemies of man, and they have been since, and they have wrought havoc among the children of men from that day to this.

It is said that experience is a dear school, but that fools will learn in no other. I shall not undertake to say how much of truth there is in that saying, but it does have the effect of calling our attention to the fact that we should, as intelligent, wise men and women, profit by the experiences of others. And so we should profit by the experience of Lucifer and those who went away with him in rebellion, and forever and always try to make our minds and our wills conform to the mind and will of God, the Eternal Father, and his Son, Jesus Christ, who are one, and who seek our welfare, our happiness and our salvation.

#### PUNISHMENT OF THOSE NOT VALIANT

The negro is an unfortunate man. He has been given a black skin. But that is as nothing compared with that greater handicap that he is not permitted to receive the Priesthood and the ordinances of the temple,

necessary to prepare men and women to enter into and enjoy a fulness of glory in the celestial kingdom.

What is the reason for this condition, we ask, and I find it to my satisfaction to think that as spirit children of our Eternal Father they were not valiant in the fight. We are told that Michael and his angels fought, and we understand that we stood with Christ our Lord, on the platform, "Father, thy will be done, and the glory be thine forever." I cannot conceive our Father consigning his children to a condition such as that of the negro race, if they had been valiant in the spirit world in that war in heaven. Neither could they have been a part of those who rebelled and were cast down, for the latter had not the privilege of tabernacling in the flesh. Somewhere along the line were these spirits, indifferent perhaps, and possibly neutral in the war. We have no definite knowledge concerning this. But I learn this lesson from it, brethren and sisters, and I believe we all should, that it does not pay in religious matters, matters that pertain to our eternal salvation, to be indifferent, neutral, or lukewarm. The Lord, through one of his servants, addressing the angel of the church of the Laodiceans, said:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

To members of the Church I would ask, are any of us of that class today—lukewarm, indifferent and neutral—a lesson to be learned from the experiences of others who have gone before. I firmly believe that God had something to do with the recording of these events, and having them preserved and handed down to us from generation to generation, that we might read, and reading, profit thereby. We are under direct command of the Lord to search the scriptures, where these things are contained. We have been admonished in this conference so to do.

#### CONSEQUENCES OF REJECTING THE GOSPEL

We have another example, that of the antediluvians. We are told that Noah the prophet preached to that people a hundred and twenty years. They rejected the prophet. They rejected his message. They gave themselves up to the lusts of the flesh, and were immoral and corrupt, according to the scriptures. A just God, in his mercy, wiped them off the face of the earth with a flood. You may call that a severe penalty, but that does not tell the story, by any means, of the consequence of their rejecting of the Gospel and of their wickedness. We are told that they were shut up in a spirit prison for over twenty-three hundred years, according to Bible chronology. We do not know what the nature of that imprisonment was, but the prophet Alma tells us that they were in darkness and having a fearful, awful looking forward to the time when the fiery indignation of the wrath of God would be poured out upon them. It is something to be dreaded and to be feared.

## THE HOPE OF REWARD

That suggests in my mind the teaching of the Savior. There are two principal incentives for all men to do what is right, the one the hope of reward, the other the fear of punishment. We have sung today, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." And, "What more can he say than to you he hath said, you who unto Jesus for refuge have fled?" The hope of reward. He has promised the male membership of his Church who shall receive the Priesthood, that if we will magnify that Priesthood—and that means live righteous lives, lives of service to God and to our fellow men—all that he has shall be given unto us, and the earth is the Lord's, and the fulness thereof.

There are other blessings besides those pertaining to earth and earth things. They are in the hands of God to give, and he is glad to give them to his faithful servants, his faithful children, for he loves us with a perfect love, and our souls are precious in his sight.

## OBJECT LESSONS FROM THE PAST

So the condition of the antediluvians, of those who rebelled in the beginning, Lucifer and his followers, and the negro race that we have been speaking of, are object lessons from which we should profit. Not only did the antediluvians lose their lives in a flood—eight souls only saved—and suffered an imprisonment for centuries in the spirit, of whatever nature that might have been, but we are told in the vision from which President Grant quoted yesterday morning, that the Lord revealed to the Prophet Joseph and Sidney Rigdon the glories that we read of in the scriptures of the New Testament. The Apostle Paul speaks of the glory of which the sun is typical, another of which the moon is typical, and another of which the stars of heaven are typical.

This was shown to the Prophet and Sidney Rigdon, and they were told what class of people should attain to the celestial glory, to the terrestrial and to the telestial glory. And speaking of those who should attain to the terrestrial glory, he said: "These are they who received not the testimony of Jesus in the flesh, but afterwards received it." So I conclude, and I think justly and rightly, that the antediluvians not only lost their lives, because of their wickedness and rejection of the Gospel, and were shut up in prison, but they are denied the opportunity of going into the celestial kingdom; and even if they accepted the Gospel, or the testimony of Jesus, in the spirit, they may go only into the terrestrial kingdom.

I am reminded of the march of time. We see over and over again that crime does not pay. And I say it does not pay to reject the counsels of God and give ourselves up to wickedness. There are the cities of the plains. The people, because of their wickedness in rejecting the Gospel—ten righteous men could not be found in all Sodom and Gomorrah—fire from heaven was sent down to destroy them, and may

we not conclude that their further fate was like that of the antediluvians? It does not pay.

So we follow down six hundred years before the birth of the Savior, when Lehi preached the same Gospel to the people in Jerusalem, and his life was sought, that it might be taken away, as other prophets have lost their lives. He had to flee the city and was led, as you know, to this American continent. The people of Jerusalem who were not slain in battle were taken captive, and the city was destroyed, as Lehi had predicted, because the people would not repent.

Then there are the sons of Lehi who were rebellious. You know the punishment that befell them.

And when the Savior came, he came unto his own and his own received him not. They put him to death, and they have since been a hiss and a by-word in every nation of the earth, and the results of this action still follow them.

Will we, brethren and sisters and friends, profit by the experiences and the mistakes of others, as we read of them in the holy scriptures? If we are wise we will do so. God grant that we may, for the salvation of our own souls, and the effect that it will have upon the world, I pray, in the name of Jesus Christ, Amen.

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*The Nebo Stake Male Chorus sang "Service" (Cadman).*

## ELDER BRYANT S. HINCKLEY

*President of the Northern States Mission*

It fills a missionary's heart with gratitude and stirs his soul with pride to attend a general conference of the Church. He may labor with ever so much zeal, still the returns are small. His voice is a little one in the world. You can well imagine how it heartens and encourages him to come to a conference like this and see this great body of people! There is a serene and tranquil influence here; a sense of peace and security born of a settled faith in God and his beneficence.

I was greatly interested in the report which President McKay read yesterday, a brief and comprehensive report showing the great service of the Church, in a material way, for a single year; also showing the strength of the Church, its growth and its progress.

Since listening to that report my mind has been going over the past. I am not an historian, but I travel over historic ground. I have been to Far West, frequently to Nauvoo and to Kirtland, and have passed over a good deal of territory which has been sanctified by the touch of men and women whose hearts were warmed with a living faith in God.

A hundred years ago, an onlooker, unfamiliar with the spirit and power of Mormonism would have said that this Church could not endure. It seemed to be on the brink of ruin. The winter of 1838-39 was a very dark period. The leaders of the Church were imprisoned. The people

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were scattered, pillaged, persecuted and pursued. They had no place to go. They could find neither rest nor security. Those were the days that tried men's souls. Many did not have the fortitude to endure, and fell by the wayside. Many were cut off from the Church for good reasons. Among these were two of the three witnesses for the Book of Mormon.

I remember reading that when Brigham Young asked Bishop Partridge to care for the poor, that devoted and loyal man was so worn that he replied, "The poor will have to care for themselves." I only recite this to show that those days were hard even for the strongest.

Out of those hard and bitter experiences, great things were born. Great leaders were brought to the front, men who, under the Almighty have led this people for almost a century. Those were the days when Brigham Young first gave evidence of his leadership and his resourcefulness. It was then that he was trained for the great work which the Almighty had in store for him, for the hard and heroic days of 1845 and 1846 and '47, and all the hard days that made up his great life.

John Taylor, Wilford Woodruff, Brigham Young, Heber C. Kimball, Willard Richards, and many others were given the opportunity, not only to prove their loyalty to the Prophet, but to prove their fidelity to the truth. These men were tried in the crucible of affliction. Spurgeon once said: "The great soldiers of the Cross have been gathered from the highlands of adversity." It was true in those early days of our history. Those people were winnowed and sifted by the winds of adversity, until nothing but the wheat was left.

They were the people who went to Nauvoo and with their bare hands built a magnificent city. They were the people who crossed the plains, and settled these valleys, and established their feet in these eternal hills.

You remember that at this time the Governor of Missouri was enforcing his cruel exterminating edict. What became of the men who persecuted the Saints? Their names are forever forgotten, unless they are covered with infamy. And the great state that permitted this persecution atoned for it in blood and tears in the tragic days of the Civil War. Running all through the history of this people is the sustaining evidence that the Almighty has directed their course. People recognize that we have something that no one else has.

President Grant made reference yesterday to the 121st Section of the Doctrine and Covenants, explaining that it was given to the Prophet while he languished in Liberty Jail. I want to say, with him, that I have often thought that that revelation was the greatest declaration ever given concerning the government of men. Compulsion finds no place in the government of God. While Joseph Smith languished in that foul jail in 1839 the Almighty revealed to him the spirit and the genius of a government better than the world has yet seen.

Compulsion cannot in the long run succeed. As Brother Geo. F. Richards has told us this morning, that principle was put on trial before the world was framed, or man appeared upon its surface, and those who espoused that cause, and all who followed them, were cast over the

battlements of heaven and came upon the earth to rob men of their free agency, and to take from them the sacred privileges of personal liberty and freedom of soul. A great revelation!

My brethren and sisters, a missionary coming home has his soul stirred with two profound urges: First, to prophesy good for this people. That comes from a knowledge of their achievements, from the record which they have made, from the standards which they maintain, and from the ideals which they cherish. We are not better than the people of the world, but the Almighty has been exceedingly kind to us. He has traditionated us in standards and ideals sure to bring us to recognition in the world, if we have the faith to live them.

Now, the other urge: This is born of the zeal which a man develops when he preaches the Gospel in the world, that is to admonish his own people to live their religion. My brethren and sisters, it does not require a prophet to say that if we have the simple faith to live the religion which the Almighty has given to us, we are sure to find a high place in the world. There is nothing miraculous about it. It is a natural result of the religion which we have received.

God bless you, my brethren and sisters. There is nothing that you can do to support the missionary work like living it at home, demonstrating it in your own lives. God bless our President. It is a delight to hear the ring of his voice, its clearness, the precision with which he expresses himself, the benevolent influence which he radiates. This Church has had even seven presidents, but it has never had a better man preside over it than Heber J. Grant. President Grant is a demonstrator. He shows how it should be done. He leads out. I am sure the Almighty loves him and loves you. Peace be with you.

The Northern States is a great mission. The good parents who are here this morning know that all is well with their children. If the missionaries weren't happy and well you would be immediately advised.

I know that Mormonism is true. I have always known it. This is my testimony to you: I never have seen an honest heart, that was warmed with the fire of the Holy Ghost, that hasn't been quickened to nobler and finer things. This is my testimony, and I bear it in the name of Jesus Christ, Amen.

## ELDER PRESTON NIBLEY

### *President of the Northwestern States Mission*

Behold a great and marvelous work is about to come forth among the children of men.

These words, uttered one hundred and ten years ago by a boy, poor, unlearned, alone, had little significance at the time. Today we may paraphrase these remarks and boldly exclaim: "Behold a great and marvelous work has come forth among the children of men."

Brethren and sisters, the Church of Jesus Christ of Latter-day Saints is very strong in the Northwestern states, where I am laboring as a

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missionary. There is scarcely a town or a city of over five thousand population, in Oregon or Washington, northern Idaho or western Montana, but that you will find a congregation of Latter-day Saints. I rejoice that our people are there, and in every way they are loyal and true to their Church. We missionaries could not begin to accomplish the work which is being done there without the fine cooperation which is given us by the Latter-day Saints who reside in our mission.

I am pleased with the fact that many of our people are migrating to the Northwestern states. Our recommends show that about one hundred per month are coming into the Mission, and we would be pleased to have thousands more, if they could find opportunities there, and I am sure that the opportunities are numerous, both in business and in a farming way.

In our gatherings together we find the loyalty of the Latter-day Saints, and it is not an uncommon occurrence to have people drive one hundred, one hundred fifty, or two hundred miles, to attend a meeting. Our Union meetings, which we hold monthly in our districts, are numerous attended by people who come from fifty to two hundred miles each way to attend their Union meetings.

I rejoice in the young missionaries with whom I am permitted to labor, and if these young missionaries are an example of the young people in the Church, then I say, brethren and sisters, you need not have any fear for the future. All these young missionaries, when they come to us, soon obtain a testimony of the Gospel and bear it fearlessly, and they are loyal to the very heart to their religion and their Church, and they would die for it. Many examples come to us which are faith-inspiring.

Not long ago a fine boy from Arizona—and Arizona sends us some splendid missionaries—wrote me to this effect: He said: "Father has gone broke. I am out of money." He didn't ask for money. He said: "What would you think if I got a job for a month or two?"

I had to answer that letter, but I recalled, in reading Church history, that the Prophet Joseph, in fleeing from Kirtland to Missouri in 1838, had applied for a job cutting cord wood in Indiana. I recalled that the missionaries who went to England in 1839 worked around New York City—Apostle Orson Pratt and George A. Smith and others—to obtain ship money to go to England. I recalled that President Joseph F. Smith, when he went as a boy to Hawaii, worked in the wheat fields around San Francisco to obtain his ship money.

So I wrote back to this young man, and said: "All right. Get a job for a month, but take your companion with you." He wrote me in a few days that he was happy. He said: "I am milking thirteen cows night and morning, for \$45.00 a month and my board. My companion is pitching hay, and he is going to give me his check at the end of the month."

At the end of the month he had \$90.00, and the two started their missionary work again. He bought a new suit of clothes and continued his missionary work to a fine conclusion.

There is loyalty, integrity and fidelity of the highest type in these young missionaries.

In closing I want to tell you that we feel the fine support that we have at home. We have absolute and perfect confidence in our President. We have absolute and perfect confidence in his counselors, and what they tell us we carry out to the letter. We have perfect confidence in the brethren who preside over us and who come to visit us.

Brethren and sisters, I am an optimist. Things look good to me, for this Church in the Northwest. May God bless us, I ask, in the name of Jesus. Amen.

## ELDER MELVIN J. BALLARD

### *Of the Council of the Twelve Apostles*

#### WARD CHOIRS ENCOURAGED

I express, I am sure, your feelings when I say that we have been delighted with the excellent music that has been rendered during the sessions of this Conference. This Nebo Stake Choir is made up very largely of ward choirs of that stake. The Church Music Committee, with which I happen to be associated, is extremely anxious that we shall build up a choir in every ward. These can be combined for stake conference music, or even for our General Conference music, as we have had it here today.

Tomorrow night in the Tabernacle we shall have a demonstration of what sixty ward choirs can do. Some fifteen hundred singers, who have been training now for several weeks under Brother Cornwall's direction and others associated with him, are going to show you what can be achieved by a group of ward choirs. We earnestly hope that all of you who are interested will come and get the inspiration of what I think will be the finest demonstration of a group of that size that has ever been presented in this building.

#### THE MISSION OF THE CHURCH

The Church has a definite mission and responsibility, and how excellent it is that we come together every six months, and in our stakes every three months, to keep our eyes upon that mission. Sometimes in my missionary work people have asked: "Why do you send missionaries to this town? We are all Christians here. Why do you not go to the pagan nations?"

Our mission is to every nation, kindred, tongue and people, no matter what their faith or nationality. Our mission is unique. We recognize no competitors, and yet we recognize men doing good in all churches, inasmuch as they teach men to honor Christ, to believe in God and attempt to live up to some at least of the teachings of the Master.

May I help you to keep this in mind by calling your attention to the ministry of the Master himself? He undertook to teach men to step forward to a higher level. That beautiful Sermon on the Mount, how in contrast it was to the Mosaic Law that allowed an eye for an eye and

a tooth for a tooth! There were not many who could endure Christ's teachings, however, and as they turned away from him he asked his disciples if they would go also, but they answered: "Whither shall we go? Thou hast the words of eternal life." There was no other place. Difficult as it was, they were determined to stay.

#### REVELATION POINTS THE WAY TO LIFE ETERNAL

Then one of the disciples said: "Lord, are there few that be saved?" And he answered: "Strait is the gate and narrow is the way which leadeth unto life,"—life in the presence of God, life in the celestial kingdom, life in the highest place provided for the sons and daughters of our Father,—“and few there be that find it.” “For wide is the gate, and broad is the way, that leadeth to destruction,”—to death, meaning loss of that exaltation,—“and many there be which go in thereat.”

Our declaration to all men is that we know the strait gate and the narrow way, not from our knowledge, but from the revelations of God, from those who knew it, who have visited the earth and have revealed to man again in this age the way through that strait gate and narrow road, and the divine authority is restored to administer the sacred ordinances of the Gospel, to put men's feet in that path that shall lead to exaltation in the celestial kingdom.

We have gathered together these hosts of people who have enlisted, and we are inviting men and women everywhere to enlist, to subscribe to the highest standards that men have ever undertaken to subscribe to in the history of the world. This people is peculiar because they have been able to reach a higher standard of living set forth by the Master. There isn't an item he gave to man that is not incorporated in this Church and in the revelations of God to this generation.

#### HONESTY SHOULD CHARACTERIZE THE LATTER-DAY SAINTS

What Peter said to the baptized believers, that they should add to their faith virtue, and to virtue knowledge, and temperance and patience and godliness and brotherly kindness and charity, we have in the fourth section of the book of Doctrine and Covenants, and there is added, humility and diligence.

The Prophet said in the Articles of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." I say these standards are the highest that have been undertaken to subscribe to by any generation. Our ceremonies and ordinances are important, yes, but it is only the initiation. The great effort is to bring poor, weak human nature to adhere to these standards of living, to be honest with each other. One of the characteristics of this Church has been that we have the reputation of being honest.

I shall never forget the thrill that came to me forty-three years ago when in the Northern States, at the close of an open-air meeting, an elderly gentleman with a high silk hat drove up in a carriage, and asked if he might speak. He said to the people of South Bend:

I want you to be kind to these Mormon Elders, because their people are my friends. I have been doing business with them for many years. I have never lost a dollar on a Mormon, and I cannot say that of any other community in the United States. I have discovered that a Mormon's word is as good as his bond.

That was Mr. Studebaker, one of the members of that great institution, Studebaker Brothers.

I want the Latter-day Saints to know that our Father in heaven expects our reputation for honesty to be maintained in order that we may distinguish ourselves. Honesty to the Lord in the payment of our tithes and offerings is where honesty really begins. The record we heard yesterday thrilled us all because of the honesty and the integrity of many of our people. If we have failed there is always the chance to repent and get into the path again and undertake to conquer and to master and to overcome the weaknesses of the flesh. For there is power in this Gospel to enable the weakest of the weak to attain this perfect state of living.

#### OBEDIENCE TO COMMANDMENTS BRINGS BLESSINGS

So far as mortality is concerned we do not expect to reach perfection, but we can live up to these standards. There may be some of us who may feel like those of old: What profit is it that we pay our tithes and offerings? We see the wicked flourish like a green bay tree. But the Lord comforted them with the assurance that not all of his blessings were material, that a faithful record of the acts and the labors of men was being kept, and added, "When I come to make up my jewels I will spare them, as a man spareth his own son that serveth him." Then shall the books be opened, and then shall we know, when we return to the earth, whether it has been profitable to serve God. For the man who pays his honest tithing is paying his rent to the Almighty, who is the proprietor of this earth, and if he expects an eternal inheritance upon it he must obey the law of inheritance.

Has it been profitable to the Latter-day Saints that they have paid their tithes and offerings and sent their sons and daughters on missions? The record shows that not only spiritual blessings but even material blessings have come and the windows of heaven have been opened and blessings have been poured out upon the heads of the Latter-day Saints.

When we took our survey of the membership of the Church that was on relief it was not a surprise to me to find eighty-five percent of the entire group were non-tithe payers. The Lord had somehow or other taken care of those who had paid their tithing. There had been some who had felt that it was impossible for Latter-day Saints to pay their tithing, and then send their sons on missions and meet their other obligations. But our own survey reveals the fact that those who are meeting their obligations are tithe-payers, and those who are sending their sons on missions are tithe-payers, and they have not suffered financial loss because of these great contributions.

I have before me a survey of twenty thousand living returned mis-

sionaries. What a glorious thing it is to discover some eighty-five percent of them are faithful in paying their tithing, and some eighty-seven percent of them have employment. The Lord has fulfilled his promise. I confess that a drain such as all this on any other people, without the favor and the blessing of the Almighty, would have bankrupted them, but it has not depleted us. And those who are most prosperous and who are blessed in their material affairs are those who have served the Lord in this respect.

I once was asked by a banker if I thought the time would ever come when the treasures, such as gold and silver and securities, might be preserved without putting them in banks and locking them up and then electrifying the vaults. "Yes," I said, "some day, not on this earth in its present condition, there shall be separated into their own group those men who are so honest that they could walk within hand's reach of that which is not theirs, and nothing prevent them, save the rectitude of their own intentions, from taking that which does not belong to them." And when they have subscribed to all the other requirements, they shall find themselves in the celestial kingdom, whose streets will be paved with gold, and whose walls will be set with diamonds and jasper, and there will be no fear of these valuables being interfered with, for they will be honest who walk there.

#### SOWING AND REAPING

There are two principles as certain and as true as that the sun shines: Like has ever and shall ever be attracted to like; and as we sow, so shall we reap. One poet has expressed it as follows:

To every man there openeth a way and ways  
 And the high soul climbs the high way,  
 While the low soul gropes the low,  
 And in between on the misty flats  
 The rest drift to and fro.  
 But to every man there openeth  
 A high way and a low,  
 And every soul decideth  
 Which way his soul shall go.

We are all free, but we are inviting every man to climb the high way. We know the way and that way will lead through the strait gate to the presence of God Almighty in the celestial kingdom. This is the mission of this Church.

Yes, the men who are laboring to create faith in the hearts of the children of men in the Redeemer of the world are doing good, and we bless them for it, but they are not engaged in the kind of work we are engaged in. The masses of our Father's sons and daughters will find ultimately through their obedience, their salvation in some of our Father's other kingdoms. But that is not the work that we are concerned with.

It is written in our own revelations that only those that can abide the celestial law can endure celestial glory. As we sow so shall we reap. We are reaping now, here on the earth. Blessed and fortunate are we, the sons of Joseph, the descendants of Israel, for we are reaping the con-

sequence of our righteousness before ever we lived on this earth. Just as Brother George F. Richards has indicated that our poor benighted negro brethren are suffering the consequence of their sowing at some other time and place, so as certainly shall we hereafter reap what we are sowing here and now.

These are eternal principles. Every man and woman, no matter what their nationality may be, who can subscribe to these standards and add to their faith virtue, keep themselves above temptation and full of the spirit of charity and self-mastery in that they can control their appetites and otherwise can subscribe to these highest standards of living given to us by the Master in preparation for eternal living in his presence, will pass to that company of glorified men and women, as certain as the sun shines.

#### POWER IN THE CHURCH

It is the mission of this Church to prepare men and women for eternal living in that glorified presence. And the power to do it is being seen on earth. There is more power in this Church today to control the world and its destinies than in all the armies and all the guns and all the military provision that is being made, for nations may be subdued by the might and power of arms only to rebel. There is only one way by which the nations can be brought into unity and into peace and into brotherhood. This is not through guns, nor might, nor force, but through the power of God and the love of our fellowmen that is in the hearts of this people. This great demonstration of bringing these hosts of people together from all nations, living here in love and brotherhood, is a demonstration the like of which has never been shown before in the history of the world.

God bless the great and glorious cause of Zion, that we may keep our eye upon the great destiny of this work and its mission, for our redemption, for our preparation for exaltation with the glorified and to become the hope, the light of the world, I pray, in the name of Jesus Christ. Amen.

#### ELDER RICHARD L. EVANS

##### *Of the First Council of the Seventy*

I am very deeply mindful of the responsibility of occupying this position. There are a thousand things I would like to say, but I would like the help of the Lord in enabling me to say one of them well. Approximately ten years of more or less intensive activity in the radio field have taught me that the best way to say a thing in the fewest words and with the least time expended is to use a prepared script, but I have concluded, this morning, to speak without a manuscript before me.

#### INFLUENCES SURROUNDING GROWING CHILDREN

A great many things of consequence to me have happened within the last few years, one of the most important of which is the privilege

*Friday, April 7**Second Day*

I have had of becoming the father of two fine boys. One of them, with the liberal help of his parents, celebrated his first birthday anniversary recently, and the other is now just past four. Already, with a family yet so young, we are beginning to worry about those influences which come into their lives, and tend to shape their characters and their moral and spiritual integrity, outside of the family home and circle.

We realize that in this day particularly, children partially leave the influence of their parents very young. From the time they begin to toddle in the neighborhood they belong partly to some one else, and from the time they begin going to school, at five or six years of age, this is still more the case, and from then on until they go out to make their own way, they move farther and farther out of the realm of home influence.

#### COMPARISON BETWEEN PRESENT AND FORMER CONDITIONS

I find myself at times, because of this condition and because of the realization of it, with a certain envy in my heart for my grandparents—envy because of the moral and spiritual environment in which they were permitted to rear their children. They could go to sleep at night, in this community and in most of those communities from which we have gathered here, in the days of our more or less isolated condition, aware of the fact that the family home and fireside were the principal formative elements in the lives of their children; and if, perchance, their little brood was out at some place of entertainment, they could be assured that these places were being run by men whom they had put in office, or in whom they had confidence, and that they were as the extended influence of the home, and were protected from moral tarnish or physical harm. And if, perchance, there were a wolf at the door, at least it was the wolf of honest hunger, and not a wolf of warped thinking or subtle influence.

I realize that the catalogue of the material advantages that we enjoy, that our grandparents did not enjoy, would number tens of thousands of items and services, and a listing of them would make a very thick publication, indeed; but I realize, also that we have paid a price for each of them.

The radio that carries my voice beyond the walls of this auditorium, the automobile that takes us to the world, and brings the world to us; that takes our produce to profitable markets, and that causes us to worry if our children happen to be out until one or two o'clock in the morning; the airplane that brings us in touch with our friends and our business associates, almost hourly—or that drops bombs upon us under less favorable conditions—and ten thousand other items that might be listed, for all of which we have paid a price.

When I speak of envying my grandparents I realize that I would not go back to their day if I could, and that I could not if I would. They solved the problems of their day, and we must solve the problems of ours. Because it was necessary for us to do so, there was a time when we pulled up the roots that had grown deep into an older civilization, and planted them in a new place, but it is highly improbable that we shall ever again become an isolated people.

It is possible, perchance, that we, or a part of us, could again find a place of isolation that would sustain and prosper an independent and an industrious people, but by doing so we would not be solving our problems. We would only be postponing them, because the world is very small in this day, and civilization moves in very quickly.

#### MOVEMENT AWAY FROM UTAH

I am aware of the fact, further, that approximately forty-three thousand of our people left Utah during the decade between 1920 and 1930 and that most of them were of such age as to be called youth. I am further aware that this movement is going on all around us, beyond the borders of Utah, and that it continues into the present decade, and shall continue. There are more influences, it seems, to take our children from us—more competition for the influence that we have with them. I think we should not discourage this movement that causes them to leave us. They go out for academic advantages, for better employment, and for various other reasons, and a man, after all, must go where he must go for the best good of all concerned. But those who go from us, and remain one of us and use their influence for good, are among the greatest assets we have, because around them grow up groups of our Church people, even so that it becomes necessary for us to establish our wards and stakes, from the East to the West in America, and beyond. Those who do not remain one of us fall away and become lost, and become something greatly less than an asset.

#### HOME INFLUENCE FAR-REACHING

And so I say I am worried about my young family, even now only one year old and four years old, and I hope that the influence in the home in which they are reared will cleave so closely to the principles of this people that when they go out, their internal strength will be greater than the outward stresses. I hope that we can, in all of our homes, cause this condition to be so, in the coming years, in the coming decades, and in all the oncoming generations, so that no matter where our young people go, or no matter under what influence they may find themselves, they will find that the fortitude within is greater than the temptation without. We cannot go out with them. We cannot keep our arms around them, literally. But we can give them all that a Latter-day Saint home can give them, and we must begin early.

And so my plea this morning is to parents in general, and to young parents in particular, that our responsibilities may be realized and may begin in infancy, and may not cease until the grave, because our children are never too young to be influenced by our example, and never too old to pass from the realm of our influence.

#### PROPHECIES SURE OF FULFILMENT

I do not know in what condition this people will find itself a year or a decade or a generation hence. I do not know whether we shall be

at war or at peace, whether the world will be in greater spiritual darkness, or in a condition of greater spiritual enlightenment. I do not know what new scientific theories will prevail, or what new fads there will be in education, whether the press will praise or revile us, whether men will profess friendship or hate for us, whether we shall be in greater depression or in greater prosperity, whether we shall be materially better off or worse off—I do not know any of these things, but I do know that the words of all the prophets will be fulfilled, and that what the Lord has spoken he has spoken, and that though the heavens and the earth pass away, his words shall not pass away. And I know that my family and I will be better off to be found among the faithful of this people, than in any other condition in which we might find ourselves. I know also that this is true for my friends, and for all men everywhere, no matter under what flag they live, or in what land.

#### A TESTIMONY

I am grateful for the opportunity to serve. I thank the Lord for my knowledge of the divinity of this work, and I know, as well as I know any of the facts of life, that Jesus was the Christ, the Son of God, and that the Father and the Son came to the boy Joseph Smith, and restored to earth the Gospel that had been lost.

I ask the blessings of God on all men and on all of their righteous endeavors everywhere, and I do it in the name of the Lord Jesus Christ, Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

#### THE TABERNACLE A MONUMENT TO THE PIONEERS

It was a very remarkable thing for the Latter-day Saints to construct this marvelous building, the Tabernacle, on the edge of the wild western wilderness in early days. The workmanship of this old building is very fine and everything in it bears the stamp of artistic design, executed by hands who labored for the love of God. It was opened for worship in October, 1867, and it is one of the noblest monuments of our city. The proportions are good; the effect is graceful and imposing; the structure is in good taste, simple, and impressive. This Tabernacle in which we are assembled today is one of the great buildings of America. It was built on scientific principles and has been dedicated to God as a place of holy worship. The word "Tabernacle" is beautiful in its meaning. It is the place of the Holy Altar, where the people go up to hear the word of the Lord. Every time we come here, we dedicate this building by our spirit of worship and adoration.

As we sit here today under this marvelous dome, we may well praise the Lord for his goodness unto us. It is a holy shrine, a place of communal worship. If we are to enjoy and understand it, we must search for the thoughts and emotions, which testify alike to its beauty and to

the goodness of human life. We should know something about the thoughts and the faith of its builders as well as the craft with which the walls were built and the span was roofed. It is a house of God, for it shows how the chief manifestations of religious feeling are connected with the idealism and the geographical influences of the surrounding country. We should know the human constants that entered into its creation: hunger and labor, seed-time and harvest, love and death, faith and hope. All these forces operated to create this Tabernacle, as well as our sacred Temples.

In the days of the Emperor Akbar, there was written above the doors of the temple these words:

O God, in every temple I see people who see thee,  
And in every language I hear, they praise thee.

#### PRAISE FROM EMINENT PEOPLE

It was Ruskin, the English art critic, who pointed out the truth that the basic principle of architecture is found in the capacity of matter to bear a weight and span a space. From this point of view, how glorious is this building! Professor Thomas E. Talmadge of the American Institute of Architects says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices. In all these localities, climate, building materials, and even the habits of the people differ enormously. Yet the style of the architecture and even its forms are common to all."

A few years ago, Dr. Wallace Clement Sabine of Harvard University came to Salt Lake City with a letter of introduction from Dr. Edward Channing. The letter said in part: "Dr. Sabine would like to look over your great tabernacle. Kindly help him." I met Dr. Sabine and spent many days with him. The tabernacle intrigued him, he studied its contour and its acoustic properties. In this book, entitled *Collected Papers on Acoustics*, Dr. Sabine says:

I know of no building a considerable portion of whose wall or ceiling surface is part of an exact ellipsoid of revolution, but the great Mormon Tabernacle in Salt Lake City is a near approximation. Plans of this remarkable building do not exist, for it was laid out on the ground without the aid of formal drawings soon after the settlers had completed their weary pilgrimage across the Utah desert and settled in their isolated valley. It was built without nails, which were not to be had, and held together merely by wooden pins and tied with strips of buffalo hide. Notwithstanding this construction, and notwithstanding the fact that it spans 250 feet in length, and 150 feet in breadth, and is without any interior columns of any sort, it has been free from the necessity of essential repair for over fifty years. As the photograph shows, taken at the time of building, the space between the ceiling and the roof is a wooden bridge truss construction. These photographs, given by the elders of the church, are themselves interesting considering the circumstances under which they were taken, the early date and the remote location.

It is difficult for an interior photograph of a smooth ceiling to give an

impression of its shape. An idea of the shape of the interior of the Tabernacle may be obtained, however, from a photograph of its exterior. It obviously somewhat resembles an ellipsoid of revolution. It is equally obvious that it is not exactly that. Nevertheless there are two points between which faint sounds are carried with remarkable distinctness—the reader's desk and the front of the balcony in the rear.

The essential geometrical property of an ellipsoid of revolution is that lines drawn to any point of the surface from the two foci make equal angles with the surface. It follows that sound diverging from one focus will be reflected toward the other. The preceding photographs show the progress of a sound-wave in the model of an idealized whispering gallery of this type in which the reflecting surface is a portion of a true ellipsoid of revolution.

#### PLACES IN WHICH TO WORSHIP THE LORD

As you sit here this morning and cast your eyes to the ceiling you will feel the majesty of its creation. Right that you should. Before it was built it was worked out in the mind of a great architect whose name was Henry Grow. The style of the building was happily chosen, and though I am told that it violates some architectural conventions, it has a large note of originality that is very conspicuous. It is a realized dream, and it was wrought out by hard labor and sublime faith. It has a spiritual quality that puts us all in a proper frame of mind to receive the word of God. The great men who built it demonstrated that their talents were equal to their tasks.

So may we also speak of our meeting houses in every stake of Zion. They are small tabernacles, where the Saints go up to hear the word of God, and to partake of the holy sacrament. We can make of our sacrament meeting something more sacred and divine. Every Sabbath evening we should go to these holy houses, with the spirit of worship. There should be no whispering, no noise, no feeling of hate or envy in the soul of any one who sits within the sacred presence of the Lord.

You do sit in the sacred presence of the Lord when you are assembled in one of these holy houses, for a prayer has dedicated the meeting to God. "We take upon ourselves his holy name."

If you will turn to the first Book of Kings, you will find the prayer that was recited by the people who went into Solomon's temple. It is in the 8th chapter, 28 and 29 verses, and reads:

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today.

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

#### TRIBUTE TO EARLY BUILDERS

The design of the building was suggested by President Brigham Young, and it was planned by Henry Grow. The largest hall in the world unsupported by columns, it was built after the Remington Patent of Lattice bridges, in which construction Mr. Grow was a master. The

building of the stone pillars was supervised by another master builder, William B. Folsom. It is my joy to pay tribute to these two brethren, as well as to Truman O. Angell, whose genius was expressed in the building of the Temple. In fact there were many fine architects and builders in the early days of this State, men who gave their lives to help build the cities and meeting houses and who had ever before them the establishment of the kingdom of God in the world.

#### NEED FOR WORSHIP

This great building has a beauty of holiness; and all our meeting houses should have the same beauty, for they are dedicated for holy worship. Their charm must be in the thousands of happy people, both old and young, who give thanks to God for the opportunity of living life, and for the light that has come into the world to guide us to the kingdom. The need of the world today is the worship of God by every living soul. In worship, hate, unkindness and war come to an end, for where the love of mankind is, there is God. If we all lived according to the light, our homes would be places of worship, and God would have an altar in every dwelling. Our meeting houses would also be shrines where our faith would be met by the Spirit of God.

May we not every Sabbath day say: "Come, let us go up unto the temple to worship him, to show our adoration of him who gives us the way to attain eternal life." May the blessing of God attend us one and all when we are assembled in this beautiful house of the Lord.

#### PRESIDENT HEBER J. GRANT

We are very grateful to the Nebo Stake Choir and thank them for their fine music upon this occasion.

We were also delighted with the singing of the *Singing Mothers* yesterday, and we thank them for their fine work.

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An anthem, "Cherubim," (Bortniansky) was sung by the *Nebo Stake Choir*.

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the benediction.

Conference adjourned until 2 o'clock.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened at 2 p. m., Friday, April 7.

President David O. McKay, Second Counselor in the First Presidency, conducted this, the fourth session of the Conference, and announced that the music for this session would be furnished by the *Nebo Stake Choir*, J. D. Christensen, Director.

The Choir and congregation joined in singing the hymn, "Do What Is Right."

Elder John C. Todd, President of the Gridley Stake offered the opening prayer.

#### PRESIDENT DAVID O. MCKAY

##### *Second Counselor in the First Presidency*

President Grant was advised to conserve his strength this afternoon, and so he is following the advice of his physician. There is nothing serious, however, nothing about which to be alarmed. He is listening in to the services and is with us in spirit.

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The *Nebo Stake Choir* sang "Recessional" (DeKoven), Irene Provostgaard, soloist.

#### ELDER JOSEPH L. WIRTHLIN

##### *Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I may have an interest in your faith and prayers during the moment or two that I shall stand before you this day.

#### AN EXPRESSION OF GRATITUDE

I am gratified to know that the Gospel of the Lord Jesus Christ, as it has been revealed through the Prophet Joseph Smith, is true. I am grateful for my membership in this Church. I am particularly grateful, my brethren and sisters, for the opportunity that has been afforded me in visiting some of the stakes of Zion this past year, and in becoming acquainted with you.

I have nothing in my heart but gratitude and appreciation for the association that is mine with the leadership of this Church. I have found these men to be inspired leaders of the Lord, with but one desire in their hearts, and that to diligently labor for the benefit and the welfare of the membership of this great Church.

To me, the Church has two objectives. The first one is to preach the Gospel of Jesus Christ to every nation, kindred, tongue and people. That has been and is being accomplished through the efforts of the young men and women who are representing the Church in the world today, under the inspired leadership of the mission presidents.

#### THE VALUE OF COUNSEL

The next objective, as I understand it, is that one which has to do with the entire membership of the Church, to see that they are counseled, advised, exhorted, and stimulated to the utmost to observe all that the Lord requires of his people.

A statement of one of the ancients impresses upon us the value of counsel, "Where no counsel is, the people fall; but in the multitude of counselors there is safety." In the restoration of the Church organization the Lord placed in it offices and officers for the purpose of counseling the people, that they might live and be in safety. The first great counselor to the people is the President of the Church, a prophet, an apostle of the Lord Jesus Christ, with the right to counsel and advise the people in all things, be they temporal or spiritual.

We accept the President of the Church as a prophet of the Lord. The Lord reveals to him his mind and will, as it pertains to us. Amos of old said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And we have a prophet in our midst, through whom the Lord makes known his mind and will.

The President of the Church and the prophet of the Lord holds another prerogative, another right, by virtue of his calling, which none of us should ever question, the right to raise a voice of warning when any issue arises that endangers the moral, temporal, or spiritual welfare of the people.

The two counselors of the President have the right to counsel, advise, and exhort us. The Council of the Twelve are sent to the stakes periodically to advise and counsel the people, and to build up the Kingdom. We have the First Council of the Seventy, Stake Presidents, and Bishops, sharing the responsibility of teaching the people. There is also another great group of counselors to the people. This group of counselors is found in every ward. They may number from forty to probably one hundred and twenty-five. We call them Teachers, men endowed with the Priesthood sent out to counsel and teach the people at least once a month.

In the twentieth section of the Doctrine and Covenants, the fiftieth to fifty-fifth verses, we read:

But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize,

And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

\* \* \* \* \*

The teacher's duty is to watch over the Church always, and be with them and strengthen them;

And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking.

And see that the Church meet together often, and also see that all members do their duty.

#### THE DUTY OF TEACHERS

These are the Teachers that have the direct contact with each and every family in the Church. These Teachers have definite responsibilities, and I should like to point out several of them. First, a Teacher should lead an exemplary life. Secondly, he should be prepared and understand the Gospel of Jesus Christ. He should approach his work with a prayerful attitude. He should visit regularly, and preclude all material and conversation that does not pertain to the monthly message. And finally, to follow the admonition as given to us in the revelation, to watch over the Church always, to be with and strengthen them, not only in times of prosperity, but in times of death, sickness, economic stress, and particularly where there are cases of inactivity in the ward.

There is no greater assignment to the Priesthood than watching over the Church. The missionary objective of the Church is a great one. It brings members into the Church. But this assignment of watching over the Church is just as important. It has its place, for with this assignment we keep those who come into the Church, active, interested and stimulated.

Those of us who are taught by these Teachers have some responsibilities. When these Teachers visit our homes they should be received as representatives either of the Presidency of the Church, the stake presidency, or the bishop of the ward. They should be regarded as servants of the Lord, receiving every courtesy. The evening paper should be laid aside, the radio turned off, the family called together, and the leading of the discussion turned over to the Teachers.

The Teachers have another obligation. It is their duty not only to call upon these families once a month, but to visit them often. They should think of them in terms of being shepherds of the flock. The greatest example of a real shepherd is found in the case of the Lord Jesus, when he instructed Peter to "feed my sheep and feed my lambs," and then told the beautiful story of the shepherd who had lost one of the fold, and leaving the other ninety-nine who were secure in the fold, hastened into the desert to rescue the lost one. The duty of the Teachers of the Church should always be to rescue the lost ones, bringing them back into the fold.

There isn't a parent who does not have the heartfelt desire of having his son or daughter understand the Gospel of Jesus Christ. Complaints are often heard about our young people attending institutions of learning, and coming in contact with the theories of men, which have disrupted their faith in and attitude toward religion. If we take advantage, brethren and sisters, of these visits, permitting our boys and girls to

participate in the discussion, thus receiving an understanding of the Gospel of Jesus Christ, they will be fortified, when attending other institutions, against the doctrines of men.

There isn't an individual in this Church, who has the interest of the youth at heart, but who would be thrilled to have his boy or his girl stand up and say, as Ruth of old said to her companion: "Your people shall be my people, and your God my God." In teaching the people, it should be one of our objectives to touch the hearts of the youth.

This teaching and counseling is in full accord with the first organization of the Church. We find that the Apostle Paul, in speaking to the Ephesian Saints, said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

In this day of the restored Church of the Lord Jesus Christ, he has again set some apostles and prophets and evangelists and pastors and teachers for the purpose of counseling the people, perfecting the Saints, until we all come to a knowledge of the Lord Jesus Christ and his purposes, and a unity of the faith.

If we fulfil the obligation that rests upon us, we will consider this matter of teaching the people as the highest and the most important calling that can come to us in the stakes and the wards of Zion.

#### THE CHURCH TO BE A STANDARD TO THE WORLD

The Lord has given us a definite mission to fulfil to the world. This Church and people are to become a light unto the world, a beacon on a hill, for he said to us, in the 115 Section of the Doctrine and Covenants, verse 5:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations.

The light of this Church will be a standard to the world, insofar as we strengthen its membership, individually and collectively.

I sincerely pray that the Lord will bless us that we may have in our hearts always a burning testimony of the divine origin of this great organization and its purposes, that when the day comes to stand before the nations we shall be prepared to stand as a source of truth, inspiration, and good works, which I pray will be the achievement of all of us, in the name of Jesus Christ. Amen,

## ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy*

Notwithstanding, my brothers and sisters, the timid feeling that is in my soul, I am very happy to be called upon to speak this afternoon.

## OPPORTUNITIES GIVEN THE LATTER-DAY SAINTS

When I see the large congregation of men and women that we have today, and the large congregation of women that we had the other day when this Tabernacle was filled with Relief Society workers, and when I see the great number of members of the Priesthood who gather in this building, and know of the large attendance of members of the Church that we have in our ward and stake conferences and our auxiliary meetings, it impresses me with the fact we, as a people, are surely blessed in the opportunities that are given to us for religious training and development. This opportunity that we have of being members of the Church, and participating in the activities of the Church, surely trains us in leadership, and trains us to be intelligent followers.

We are a church of office holders. The majority of us have been leaders in the Church, are leaders, or some day will be. Paradoxically, we are all followers, and none of us is exempt from the directing influence of other men and women who may have been appointed to preside over us. The privilege of presiding gives us training in leadership and executive ability. To be a follower trains us in humility and appreciation of our brothers and sisters in the Church, and helps us to be sympathetic, kind and tolerant towards each other.

Perhaps these blessings have come to us because of the type of organization which we have in the Church. We are divided into stakes and wards and missions and branches. Being in small units we are able to know each other personally and to be helpful to each other in time of need. This type of organization gives us the same advantages in the Church units as the family gives the father and mother and the boys and girls in the family unit.

Then, again, we have the auxiliaries, in which we have another opportunity to teach or to be taught, to be a leader or to be a follower. The objectives of these auxiliary organizations are to train us in the things of God, to help us to have faith in the revealed word of our Heavenly Father, to acquaint us with the cultural things of life, and to give us an opportunity of participating in different types of activity that mean development and progress.

## PRIESTHOOD INTENDED FOR SERVICE

Perhaps our greatest blessing is the Priesthood. Most of the male members of the Church have the opportunity of holding the Priesthood of the Lord, functioning in the activities of the Priesthood, and performing duties and obligations that bring happiness and comfort and consol-

tion to the members of the Church. All of these things are an advantage to us in our progress and development, but they are of no value unless we use them as they should be used. We are given the Priesthood so that we might act in the name of the Lord, and perform services for him to benefit and help our brothers and sisters in the Church. If we are only going to hold the Priesthood because it is offered to us, or because we have arrived at a certain age, I am sure that it is not very valuable to us.

I am convinced that the Lord did not intend that we should have the Priesthood just to hold, but that he expects us to function honorably and progressively in this Priesthood. There seems to be no justice in ordaining a boy who is a Priest, to the office of an Elder if he hasn't functioned as a Priest, or shown any desire to do the things that might have been assigned to him.

There is no particular use of having our auxiliary organizations unless we go to them, unless they are carried on in the best possible way, and unless in them we are taught correct doctrine. It seems to me that the Church shouldn't have to be worrying about the correctness of doctrines being taught in our auxiliary organizations. The type of men and women selected for teachers and the care given the preparation of study courses should prove ample safeguard.

#### "HARMONIZERS"

Recently I have been talking to some individuals about science and religion. Some of them are teachers in our auxiliaries and other Church institutions. Because of their attitude and their frequent reference to the word "harmonize" I have, for my own convenience, called them "harmonizers." As near as I can find out, a harmonizer in the Church is one who can take the doctrines and revealed word of the Lord and adroitly, by some whittling or some minor operation, if necessary, fit them into the scientific and intellectual puzzles of the day, without any apparent harm, (from his point of view) to the doctrine of the Church, or to the puzzle, or to the student.

#### MANY BLESSINGS

It seems to me, brethren and sisters, that when we have all of these advantages in the way of small units where we are kept closely together in the auxiliaries that perform a certain important and vital part of the Lord's work, and when we have the Priesthood which brings happiness and comfort, that we are indeed a blessed people and we should be, as undoubtedly we are, very grateful unto our Heavenly Father for all these blessings.

I trust, brethren and sisters, that as Latter-day Saints we will take advantage of the opportunities that are available to us so that the Lord will be more pleased with us than he may be at the present time, and that because of the righteousness of our lives we may receive greater blessings and be more worthy of a place in his kingdom. This I humbly pray in Jesus' name. Amen.

**ELDER SYLVESTER Q. CANNON***Associate to the Council of the Twelve Apostles*

I deem it a privilege, my brethren and sisters, to be with you in this great conference, and partake of the spirit that has been manifest in all the meetings thus far. I rejoice in the wonderful spirit of testimony and instruction that have been given to us. I have been delighted with the beautiful music that has been rendered. I have been greatly impressed with the song that was sung this afternoon, that we should still appreciate the sacrifice established of the Lord, that we should have a broken heart and a contrite spirit, love him and serve him, and not forget the covenants we have made with him.

It is a pleasure to hear our President bear the splendid testimony he has given, and to receive the fine report that was made at the beginning of the conference with regard to the splendid condition of the Church, and the work that has been done in the past year.

There is a great responsibility that rests upon every one who stands up to speak to this people. It is a fact that this is the people of the Lord, that this is the work of the Lord and that every one who is engaged therein has a responsibility to do his part in the advancement of this work. My desire is to help in the very best way I can to accomplish the designs of the Lord, in the advancement of his purposes and the welfare of the people.

**MARRIAGE AND DIVORCE**

I was interested this morning in what Elder Smoot was saying about the subject of divorce and the degenerative effects of divorce upon civilization today. Honorable marriage is of fundamental importance to the progress of civilization, and divorce is one of the most serious problems in the state of our civilization. In examining the records of marriage and divorce in the United States and in the Church, it appears that the average marriage rate for the nation—the latest year in which I have complete information—was 10.28 per 1000 population as compared with 17.3 per 1000 population for the Church, or about 70% more for the Church. In the matter of divorce, the national rate averaged 1.61 as compared with 0.76 per 1000 population for the Church, or about 53% less for the Church. In the instance of divorces after Temple marriages, the rate was 0.30 per 1000 population, or about 82% less than for the nation. Comparison of marriage and divorce rates in each case shows that in the nation the divorce rate was 15.6% of the marriage rate, in the Church generally the average divorce rate was 4.4%, and after Temple marriages, the divorce rate was about 1.7% of the marriage rate.

**TEMPLE MARRIAGES**

A study of this information reveals the fact that of those married in the temples there are relatively very few divorces. It is to be ex-

pected that such should be the case, and that those married under such impressive conditions and under a covenant with such sacredness and holiness, would not break the contract. When it is realized that such a covenant involves the unity of man and wife for all eternity, it is natural that each of the parties should not be hasty in taking this important step, but should seek to be fully prepared through love and faith to continue this sacred relation throughout this life. To fulfil most fully the requirements for a happy marriage the two must be filled with true love, charity, forgiveness, mutual consideration and patience. They must have love for children, and be willing to bear children, and train them in faith and righteousness. It is evident that there are some cases where those who have entered into this covenant were not prepared through long-suffering, forgiveness and love to be united forever in harmony and happiness. The young people everywhere throughout the Church should be impressed with the great advantage that will come to them throughout their lives through being prepared to go to the Temple and enter into this covenant of marriage. From the information submitted above, it will be evident that temple marriage covenants are most helpful in maintaining happy homes, and love, peace, unity, patience and forgiveness between parents and children, all of which are most effective in developing the finest civilization.

#### PARENTAL RESPONSIBILITY

One of the greatest obligations resting upon the parents is that of parental responsibility. The duty of the parents to bring up their children in the faith and knowledge of the Gospel is co-equal with the duty of the Church to preach the Gospel in all the world. I desire to read to you a few words of scripture revealed by the Lord in the restoration of the Gospel in the 19th century, as contained in the 68th section of the Doctrine and Covenants:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

May I also quote from Proverbs, the saying of the wise man:

Train up a child in the way he should go, and when he is old he will not depart from it.

One of our speakers yesterday commented on the fact that to train a child comprehends much more than teaching, because the training involves not only the instruction but the application thereof also in the life

of the child, and the observance of those principles and habits that will enable him to establish himself in the right way. In the Book of Mormon, King Benjamin declared (Mos. 4:14, 15):

And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, \* \* \*

But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

#### HOME THE FOUNDATION OF SOCIETY

The home is the foundation of society, and to the extent that there is a proper spiritual influence in the homes of this people, depends the right living of the families of the Church. Someone has said that "Home is the weakest link in the armor of the American nation," and a rather prominent educator from the East, who spoke at the commencement exercises of the University of Utah some years ago, declared that "the greatest contributing factor to vice and evil in America today is the average father and mother." Such serious indictments of the average family bring home to us, particularly, how important it is that no Latter-day Saint home should be included in such a category.

#### PREPARATION FOR CHURCH MEMBERSHIP

I desire to appeal to every Latter-day Saint parent—father and mother,—to be united with each other and their children in observing the principles of the Gospel, in the training of their children to take active part in Church service, and in seeking the Lord often in prayer. Can we not, all as parents, teach our children faith in the Lord and repentance from the follies of youth, and prepare them to be baptized when they are eight years of age? Can we then not continue to encourage them in the performance of their Church duties? Can we not maintain the spirit of the Gospel in all our homes, and imbue the hearts of our children with a love of divine truth? The Church is greatly blessed in the splendid service being rendered by the various auxiliary associations for the benefit of the children and older members. These organizations are and can be of great advantage to all Church members. But, at the same time, it must be realized that parents cannot escape the responsibility that is theirs—the prime obligation—to teach and train their children to have faith in the Lord Jesus Christ, and in devotion to the Gospel truths, in order to maintain thereby happy, peaceful, united homes.

#### AN ARMY OF YOUNG PEOPLE

It would appear that the number of young people in the stakes of Zion under the age of twenty-one years approximates one-third of a million souls. What an army of splendid young men and women this is, and what a challenge to all the parents in all the stakes of Zion to exemplify the high standards of the Church, and to train their children in faith and righteousness!

## TRAINING OF CHILDREN

The correct training of children is of fundamental importance to the child and to the happiness and peace of the parents. From its infancy up every child is entitled to the love and spiritual care which it deserves and which will establish it in faith and confidence in the Lord and in his purposes. As every boy and girl approaches eight years of age, they should be taught clearly and lovingly the atonement of the Savior for us all, and the first principles of the Gospel. This spiritual development should be carefully and wisely continued. Every young person should be encouraged to take part in the various Church activities. They should learn the value of prayer and of faith and the blessings which follow. It is a splendid practice for families to discuss Gospel principles and the application of the same in the lives of family members. They should be encouraged to read the Standard Church Works and to discuss incidents in ancient scripture and in Church history. They should learn the importance of gaining a spiritual testimony of the divinity of the Gospel restoration, and realize that such testimonies come through living the Gospel principles and observing the commandments of the Lord.

## HEALTH TRAINING

In like manner, everyone of the family in childhood and in their growth to man or womanhood should be taught principles of health, and learn to observe health habits. They should be shown how much better and finer they will be through resisting the use of narcotics and stimulants. They must learn to differentiate between false, misleading advertising of stimulants and narcotics, and true statements. No one needs to be misled by such alluring advertisements of cigarettes, for example, which are pictured as soothing and upbuilding the body, whereas in fact they are destructive to health and cause weakening of the vital forces of the body. Yet, because of the very extensive advertising campaigns carried on during the seven years from 1930 to 1937, the sale of cigarettes in this nation increased  $18\frac{1}{2}$  times. Young people should be encouraged to read and study the word of the Lord as given in the Word of Wisdom. They should learn that the control of the physical appetites is one of the greatest lessons to be learned and practiced in order to maintain for their welfare the high standards of the Church.

## MORAL STANDARDS AND MENTAL DEVELOPMENT

It is just as vital, also, that every member of the family should be shown, by precept and example, the obligation, for his welfare, to observe high moral standards by cultivating clean thoughts and virtuous living. Parents have wonderful opportunities in the home to fortify their children against unclean thoughts, and to train them to occupy their minds with noble thoughts and good habits, to keep their minds and bodies occupied with positive ideas and activities and to put them on the way to a life of righteousness.

The training of the mind of every child can well justify the attention of every father and mother, even though the education of the child is the responsibility of the State. It is a matter of excellent mental exercise to converse frequently with our children on the various courses of study in which they are engaged. It is well to get the viewpoint of the child on all matters taught in the schools, and to advise and assist the child to differentiate between theory and fact, and between prejudice and sound instruction on the part of any teacher. Every young person needs specific training in all the virtues—honesty, dependability, confidence, kindness, patience, self-mastery, etc.

#### DEVELOP LOCAL INDUSTRIES

There is another phase of preparation for life of all young people that justifies careful attention on the part of parents, and indirectly of cooperation on the part of our families in the various communities. That is the matter of the economic welfare and progress of every young person in all our communities. It is just as important that every young man and woman shall receive specialized preparation for life in the trades or the professions as it is that all should be taught subjects for their general education. It has been said that "the primary and important aim of education is not character building, nor learning, nor culture, but the development of the power to understand, and of the knowledge that understanding must precede wise action." It is unfortunate when young people are not given standard specialized training in some particular direction that will, in general, permit them to secure employment requiring some particular skill and knowledge, instead of having to depend upon common labor or untrained employment.

In that connection, and in order to provide greater opportunities for such employment, there should be a concerted effort on the part of all men and women in the various communities, particularly in the intermountain territory, to unite in efforts to develop possible local industries that will employ local raw products in the manufacture of commodities that will serve the immediate needs of the communities, and permit the sale of surpluses elsewhere.

#### PATRONIZE LOCAL PRODUCTS

Associated with such undertakings, and of immediate concern to the progress of these communities in providing more local employment, is the importance of patronizing to the full the local industries already in operation. Many purchases now being made by the housewives in these states are those from outside localities, whereas, in many instances, the same products are produced in our midst. If every mother could realize that every article locally produced will provide more employment for local young people and will probably be as wholesome and pure as, or more so, than outside products, and available at no greater cost, she would doubtless be more greatly interested in learning of all the industries now in operation locally. Leaders in the various communities

should carefully consider every feasible means of developing our resources in every direction, in order to promote employment of local people and avoid, as far as possible, the exodus of young people to other localities for lack of work at home.

The challenge, then, is to all parents in the Church to lead their children into right thinking, clean living, specialized training, and in the faith and testimony of the restored Gospel; and then to sustain all worthy efforts put forth to build up local undertakings for the economic welfare of our people.

May we sense and improve our opportunities and may we strive constantly for better temporal and spiritual progress is my prayer in the name of Jesus Christ. Amen.

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A vocal solo, "Holy City," was sung by Byron Openshaw.

## ELDER JOSEPH F. MERRILL

### *Of the Council of the Twelve Apostles*

#### REASONS FOR CHURCH-WIDE CAMPAIGN

All over the Church it is known that there is in progress a Church-wide Campaign for the Non-use of Liquor and Tobacco. No thinking person will question the need of this campaign. Perhaps never in our history did "evils and designs—exist in the hearts of conspiring men" to induce the consumption of these narcotics to as great an extent as today. Subtle propaganda was never more widespread, deceptive, or costly. In our country alone cigarette advertising during 1937 cost more than 30 million dollars. The result is that cigarette smoking was never so general, particularly among women and girls. And sad to say, the debauchery of youth by deceptive marijuana appears to be growing.

The situation with respect to alcoholic beverages is no better.

#### NEWSPAPERS VOICE WARNING AGAINST LIQUOR

A recent dispatch from Chicago carried by the public press, stated "more time and effort must be devoted to combatting the liquor problem among youth, according to recommendations made to the International Council of Religious Education by a committee on social issues, thoroughly aroused over the lethargic attitude of the people as to prevailing conditions among our young people."

This statement recalls other news items that appeared a few weeks ago. An investigation conducted by Allied Youth, Incorporated, found that 49 per cent of 4,000 high school seniors in eleven different states were drinkers. Further, the American Youth Commission of the American Council on Education found that 52.9 per cent of 13,528 young people questioned in Maryland, used liquor in various forms.

The *Christian Science Monitor* recently published an informative article on the liquor situation from which the following are extracts:

Recapitulation of the evidence for and against the liquor industry in the last five years leads inevitably to the question: "Was repeal worth it?" "He who runs may read."

One argument for repeal of prohibition was: "Legal control of liquor selling will result in moderation." Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption from 45,000,000 gallons in 1935 to 66,000,000 in 1937, and tax-paid withdrawals of distilled spirits from 58,000,000 gallons in 1935 to 87,000,000 gallons in 1937.

The saloon, it was said, would not return. But drinking places, however designated, have quadrupled in number.

Has respect for law been restored by repeal? J. Edgar Hoover, head of the Federal Bureau of Investigation, reports prison populations at an all-time high and crime on the increase. Was bootlegging wiped out? In 1938 Federal Agents arrested 26,000 on bootlegging charges and destroyed 11,400 illegal stills. In the "wettest city of the United States" huge bootleg rings have been uncovered.

Recently-retired United States Attorney General, Homer S. Cummings, in his report to Congress last spring stated "that there were more liquor law violations in America last year than ever before in our history."

From press news we learn that last May, 19 people were indicted in what was called the biggest bootleg ring ever uncovered in the State of New Jersey. Last June reports stated a bootleg ring was operating in Chicago greater than the Al Capone syndicate of prohibition days and doing a two-hundred-million-dollar-a-year business. The first of last August, 106 people were indicted by a federal grand jury in New York for operating what was called the biggest bootleg ring in the history of the nation.

This story of law violation and debauchery by liquor gangs could be long continued, but enough said about it except to note the claim that there is but little of it in this state. However, during 1938 the federal office sold 194 permits to handle distilled liquors, of which the state bought only 94. And the state is the only legal dispenser of distilled liquors in this state. Why did the other one hundred persons buy permits except to avoid running afoul of the federal government in their illegal traffic in liquor?

The *United States Daily News* stated that persons killed or injured on the highways by drinking drivers doubled between 1933 and 1937. Convictions for drunken driving have now become matters of almost daily announcement in the public press.

The January, 1939 issue of the *Journal of American Insurance* carried a leading article under the title "Alcohol Held Major Accident Cause," in which the results of some careful researches were published.

#### DANGER FROM INTOXICATED DRIVERS

Would not one of the most effective means of securing highway safety be the elimination of the drinking driver? We hear much these days about personal liberty, especially when measures to control the liquor traffic are being considered. But I maintain no drinking driver should be allowed on the public highways. The danger to life, limb and property is too great for this.

## OPINION OF UNITED STATES SENATOR

I make two quotations from an address in the United States Senate delivered by Hon. Morris Sheppard January 16, 1939. The first is this:

As we observe the gathering concern over conditions now surrounding the consumption of alcoholic liquors it becomes apparent that the so-called laws following repeal have failed either to control the traffic or to promote temperance.

The second is as follows:

It will never be possible to drink alcohol with physical safety. Alcohol is not by nature intended for beverage use. Its chemical properties and attributes are destructive of living tissue; and you cannot change human tissue to give it immunity from such destruction. \* \* \* In the interest of a higher and more efficient civilization beverage alcohol \* \* \* must be destroyed.

This we are now attempting to do in the Church by education. Abstinence is the simplest and most effective way of banishing all the evils of alcoholic beverages. But we certainly favor the strict enforcement of all laws and regulations for the sale and consumption of these beverages.

## COST OF LIQUOR AND TOBACCO

Many times from this stand President Grant has urged the full observance of the Word of Wisdom, basing his sermons on moral, spiritual and economic grounds. A few figures may be impressive. From official sources it was learned that there was paid in Utah during 1938:

for legally sold distilled liquors.....	\$ 3,938,565.75
for legally sold beer .....	3,959,922.30
and for package cigarettes .....	2,673,656.65
Total .....	<u>\$10,572,144.70</u>

If to this large sum we would add the amounts paid for cigars and tobacco in other forms than package cigarettes, for bootleg liquor and for tea and coffee, we would undoubtedly obtain a sum in excess of thirteen million dollars, or an average of about \$24 for every man, woman and child in the state.

Of course, members of the Church in Utah did not pay all of this money. Travelers and non-Mormons paid much of it. How much, no one knows. But it is a fact that however little our people paid the amount was larger than it should have been.

Now, it is only fair to say that though the per capita consumption of liquor in Utah is entirely too large it is less than that in any other state west of the Missouri river. Surely this is due to abstinence among the Mormon people. Iowa, New Hampshire and Vermont drink less per capita than Utah, but they are not tourist states.

## SUBTLE PROPAGANDA

There is a phase of liquor and cigarette propaganda that is especially dangerous because its objective is to popularize these poisons among the socially ambitious. To this end apparently no expense is spared, no deception too false to be used. Young people are inveigled into believing that social success depends on the adroit use of the cigarette or the liveliness flowing from cocktails. If indulgence in cigarettes and cocktails can be made popular in any elite group or situation, temptation will be particularly strong for non-users in the group. For this reason L. D. S. parents should be especially solicitous about the character of the social groups with which their young people desire to become affiliated on school campuses and elsewhere. No amount of so-called social popularity can ever be weighed against moral and spiritual integrity. The former has fleeting, the latter enduring value. No success secured at the expense of honor and integrity can ever be permanent. These facts should be burned into the consciousness of all our young people. Who among us is gifted enough to make it "smart" to say "no" in the hour of temptation? Let him step forth. His services are needed.

## BILLS PASSED BY LEGISLATURE

The waves of cigarette and cocktail indulgences flowing in upon us are as a call to energetic and persistent action of all friends of the moral purity and the physical, intellectual and spiritual vigor of our young people. I am happy to announce that one means to this end was the unanimous passage by the recent Utah legislature of two bills, one directing the public schools of this state to teach the truth about the evil and harmful effects of liquor, tobacco and other narcotics; and the other directing the schools to become positive factors in character education. We suggest that all school patrons maintain a constant interest in helping the schools to the full observance of these two excellent laws, said by competent authority to be the best of their kind in the United States. But their value will be in their fruits rather than in their enactment only. The enactment of a national prohibition law in 1920 did not make the country dry. Prohibitionists largely went to sleep, forgetting that law does not enforce itself.

Excellent as these laws are, until enacted in other states, they will apply to Utah only. But our campaign is Church-wide. While it will be our purpose to encourage the schools in anti-narcotic and character education, we have a program of our own that we earnestly solicit all Mormon people to help make effective.

## BOOKLETS ISSUED BY CHURCH COMMITTEE

We have issued three little booklets that tell the truth in a plain interesting way why liquor and tobacco "are not good for man." The Lord did not say why when he revealed the Word of Wisdom 106 years ago, but he gave man the intelligence to find out. And man has done

it. Two of the booklets give the facts upon which authorities agree. The other booklet is a powerful and convincing testimony of the value of abstinence.

The objective of the first phase of the campaign is to get these booklets read and discussed by all over ten years of age in every Mormon home. And we are asking that this be done during this spring. This done, we shall enter upon the next phase of the campaign which will be confined largely to youth. Zion will be free of narcotic evils when all its youth shall be so instructed and motivated that they will never touch narcotics.

#### ASSISTANCE NEEDED

To secure this end we must have the help of all mature people in the Church. This is why all need to read the booklets in order that they may be informed and able to answer the quest of youth for reasons why. This is a questioning age, made so by the teaching of all the schools. But we do not object to questions. The Prophet taught that we cannot be saved in ignorance. The glory of God is intelligence. We are spirit children of the Father and possess in embryo his attributes. It is our duty to grow in intelligence, knowledge, understanding, power and wisdom. There is no excuse in this day for any normal adult being ignorant of why liquor and tobacco are not good for man. Our campaign for their non-use rests upon an adequate knowledge of their harmful effects.

And this knowledge will certainly increase our faith in the divinity of the Lord's great law of health. As a matter of fact, is it not a lack of faith that makes this campaign necessary? No Latter-day Saint whose faith reaches perfect assurance will ever partake of things prohibited by the Word of Wisdom.

And this leads me to utter a word of caution. There are some of our people who use liquor and tobacco, one or both. Do not think of them or treat them as bad. Most of them at least are good neighbors and upright citizens, our relatives, people of our own blood. They have become indulgents for one or more of many reasons, largely due to circumstances and environments. And all of us are influenced more or less by these factors.

In the main this campaign will reach them only outside of meeting-houses and the congregations of the Saints. But to be complete it must reach them. But in all cases let this be done in a spirit of love and helpfulness, never in criticism or condemnation. Contacts can succeed in their purpose only if tactfully made. Hence workers going to these people should be sympathetic, discreet and wise, never offensive. But let us make sure that all of them are contacted and induced to read the booklets.

#### OBLIGATION RESTS UPON CHURCH

But why worry? some among us ask. Are not drinking and smoking personal matters, and do we not live in a free country? The Church

has always had its critics both within and without its membership. Now the Church has a major obligation that it can never escape—that of preaching the Gospel of Christ, of doing missionary work. Whether we will or not, we are our brother's keeper. We must be active in the work of saving human souls, the most precious entities in the universe.

The use of liquor and tobacco handicaps human beings, physically, mentally and spiritually. Knowing this we cannot escape the obligation, divinely given, of working for the non-use of these poisons. But I repeat, let us be careful of our methods, else our labors may do more harm than good. Let love permeate all our acts and wisdom characterize all our efforts.

I have asked before and I ask again—is not the cigarette the greatest faith-killer in the Church today? When we are free of its use we shall be free of other evils also. Faith will then be more abundant and its fruits much more plentiful.

Let us unite in prayer and good works to make ourselves more worthy of a greater amount of God's help in overcoming evil and building up his kingdom, I pray in the name of Jesus Christ. Amen.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

I want to talk to you today about a very old subject. It is about there being inherent in religion, principles, through the general adoption of which, men could live together in the world in peace and order.

#### BELIEF IN GOD THE BASIS OF RELIGION

Among them I must give first place to belief in a higher power for that is the basis upon which all religion rests. At any rate that is true of our own.

The first statement in our declaration of principles is, "We believe in God the Eternal Father." That belief is the root from which all our other tenets spring and draw their nourishment. It is the life-giving element of our religion. In it all the precepts of the Church, which give to man the assurance of a high destiny and help to steady his faltering steps as he journeys over life's troubled way, find their sanction.

From it all Christian faith must draw its sustenance, for it is at the heart of all that Jesus taught. In plain words he declared that he came from the Father and would go again to the Father; that the only purpose of his coming was to do the Father's will. It was to those who believe in the Father who had sent him that he promised everlasting life. His disciples were commissioned to baptize believers in the name of the Father, whose will he declared it to be that he should lose nothing of all that was given him but that all should be raised up at the last day. He said that he was come in the Father's name, and because he told the rulers that he was the Son of God, they sought to take his life. He

purported to do only that which he had seen his Father do. In the supreme undertakings of his life he sought the Father as the source of power, and when he succeeded he "lifted up his eyes and said, Father, I thank thee that thou hast heard me." He specifically taught men to pray to the Father, and the last words to issue from his lips as he expired upon the cross were: "Father, into thy hands I commend my spirit." There can be no doubt that he made the reality and the directive authority of God the Father the central theme of his teaching. For Christians, purporting as they do to be disciples of Christ, there is no escape; they must believe in God who is the Eternal Father, for to deny him is to cast out Jesus whom they profess to follow.

#### ANOTHER BASIC PRINCIPLE

We come then to our second basic principle, namely, belief in Jesus as the Son of God, which flows of necessity out of belief in his teachings about the Father. There are, to be sure, many who recognize a great value in his moral teachings, the acceptance of which as ideals of conduct, they say, constitutes them believers in and followers of him and therefore Christians, without accepting his claims to Messiahship or ascribing to him the attributes of divinity. I presume most such would also exclude his teachings about God from their system of faith. For them the life and teachings of Jesus exemplify the finest qualities and the highest ideals of conduct yet discovered to man. These they do not want to give up but would preserve as affording the safest guides to that kind of individual and collective conduct upon which the future well-being of the race depends.

Civilized beings, for instance, do not want to relinquish the distinctly Christian concept of the brotherhood of man for they know that in the development and expansion of that ideal lies the hope of humanity for an ordered world. But this at once involves difficulty again, for the brotherhood of man implies the fatherhood of God. Thus his very doctrine which by universal consent has in it the power to save our human society derives out of his teachings about God as the Eternal Father.

After that the great theme of his message to man is immortality and the coming of the Kingdom of God, which are the next basic tenets to which I refer. All the rest consists in laying out the body of principles by the adoption of which man may fit himself to live eternally in that Kingdom. The record says that he "went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom \* \* \*." And when they would have detained him in Capernaum, he reminded them that he "must preach the Kingdom of God in other cities also." He commissioned his disciples "and sent them to preach the Kingdom of God," of which he declared "there shall be no end."

Strip his words of all declarations and assumptions about the Father and his own Sonship, and about immortality and the Kingdom of God, and you have robbed them of their vitalizing force; they lose at once most of their influence over the lives of men. It becomes apparent

that it is not easy to deny God and at the same time to cling to Jesus for any purpose, for it is the majesty of divine authority with which he invested them that imparts to his moral teachings their singular power. There is no other explanation of his so good as the one he gives of himself.

The present day test of the validity of any claim is, "does it work?" That is but the modern equivalent of the test to which Jesus submitted his teaching. "If any man," said he, "will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is much testimonial evidence that the teaching stands the test.

#### CHRIST'S TEACHINGS A STABILIZING FORCE

I name these great foundation principles of religious faith as among the forces that could bring order and tranquility into the collective life of mankind, because they are the greatest stabilizing forces known to human experience. And stability, enduring steadfastness, assurance that the foundation will always be there, are indispensable to the orderly existence of the human family in its manifold relations.

From man's belief in God and in his own immortal life and in the Kingdom of God has come his greatest hope. Out of it has sprung his highest aspirations. Above all else it has sustained him in his often times disheartening struggle to give righteousness supremacy over evil in the world. Its widespread decline has ever been the precursor of spiritual decay and moral degeneracy—the sure heralds of national disaster. Acceptance, on the other hand, of the teachings of Jesus about divinity, his Sonship with God and his brotherhood with man gives to human life its largest value, clothes man with his highest dignity and provides him his most powerful stimulus to noble living.

#### JESUS AS A TEACHER

It was about these beliefs as a framework that Jesus wove the whole fabric of his moral teachings. He unfolded them in the form of lessons, here a little and there a little, as called forth during the years of his ministry among men. They are rules of behavior. He called them commandments and he said that they came from God.

While he dealt with an unseen spiritual world, where he said his kingdom is, yet his teachings are for men in this world. According to them life here is not and cannot be separated by any wide or deep chasm from eternal life, for the life of the individual is only one life—a unit—in which mortality and immortality are but stages in a continuous course of progress. The experiences, the masteries, the attainments, the manner of dealing with the hard facts of existence as they are met on the way accompany life from stage to stage, make it what it is, give it its quality and tone, determine at every stage the degree of its perfection, and its capacity for entering finally into the life of the Kingdom.

#### A GUIDE TO LIFE

Certain things man has to do. Not much stress is laid upon knowl-

edge but much upon understanding and habits of virtue and the cultivation of a brotherly good will towards all mankind. He is taught that as in dealing with his fellowmen he extends kindness, shows mercy, observes justice, practices self-denial, curbs ambition, denies greed, bestows love, banishes hate, gives succor, lives humbly, reveres right and respects the sacredness of human beings, he is contributing to the establishment of peace and good order and happiness in the world and is cultivating in himself those qualities of virtue which will raise him toward the level of his high destiny.

These conceptions have tremendous power to stabilize a life that is guided by them. They also are among the principles of religion which I referred to as laying down the conditions of living, the adoption of which would bring order out of the chaos which now threatens to engulf the nations. I venture the assertion that harmony among men will not come, except as, and to the degree in which, they individually and collectively exemplify these principles in their lives.

The qualities named, it is to be observed, are not physical in the sense that they admit of capture and dissection. They may not be segregated and looked at or weighed or measured. They are, however, none the less realities, as much so as the solidest objects of the physical world. Their existence may be as unerringly discerned. They shine forth in the deeds of those who possess them. They and others akin to them are the emanations of the spirit and are the most powerful forces in the universe.

#### SPIRITUAL REGENERATION WILL COME THROUGH FAITH

This mankind is beginning to sense. Now as never before in our time comes the call for spiritual regeneration. The very existence of our most cherished institutions is dependent upon it. In default of it the world is like to lose the gains of centuries of painful struggle upward out of the mist and to sink down again into the dark night of barbarism. The call is for those principles of religion enunciated by Jesus as the means of bringing back sanity to a world gone mad. No thoughtful man can be deaf to the cry of despair that is heard in the land. Let me cite you one from among many available illustrations.

On Armistice Day of last year a group from among the most eminent statesmen of England issued an address to the people of the realm in which, among other things they said :

Moral rearmament must be the foundation of national life as it must be of any world settlement. The miracle of God's living spirit can break the power of pride and selfishness ; of lust, fear and hatred, for spiritual power is the greatest force in the world.

There are among all peoples today hidden resources of heart, mind and spirit waiting to be called out by common obedience to the supreme plan. Only in the fulfilment of this supreme plan can the true interests of all classes, races and states be secured.

Throughout her long history this country never failed, and has not failed now to meet recurrent crises with the courage which each demanded but a spiritual crisis remains and calls for action. The nation and the

empire must stand or fall by our response to that call. The choice is moral rearmament or national decay. That choice will decide whether ours is ultimately to go the way of the other dead kingdoms or whether our commonwealth led by God may become a leader of the world towards sanity and peace.

#### THE TRIUMPH OF RIGHT

Cloudy as the skies may be, I am not one of those who despair for I believe in the triumph of right. In its consummation a leading role must be played by the Church, one of whose prime functions it is to transmute religious truths into living practices. The teachings of those truths and habits of practice becomes then the highest and most solemn duty of every person in the Church, and above all, of all those to whom the responsibility of leadership, in whatever capacity, has come, for therein lies not only the hope for eternity, but the hope of the world for stability and safety, here and now.

This pronouncement comes from men of high intelligence and wide learning and deep penetration and ripe experience in the affairs of men and of nations. They have read the lesson of history and know that the decline of great nations has generally followed and been primarily due to moral disintegration.

As Abraham Lincoln at Gettysburg called upon his countrymen to resolve that this nation under God should have a new birth of freedom, so these spokesmen of the British Empire have sounded a clarion call for spiritual and moral regeneration as the only means by which under God it can be saved from the limbo of dead kingdoms. That call is not for Britain alone but is for all nations and all people who love justice and desire to see her enthroned.

#### ELDER MARVIN O. ASHTON

##### *First Counselor in the Presiding Bishopric*

I don't think ever before have I envied the presidents of the missions until this Conference. If you have noticed, yesterday and today, most of them had ten minutes notice before they were called on. This suspense sometimes is terrible.

I heard of a good old lady once who was waiting for some news, either good or bad, she didn't know which, and when it finally came she said: "I do hate to be held in suspension." I want you to know that this good old lady had no monopoly on the feelings that come from one being held in "suspension."

If ever I feel the sacredness of an opening prayer, praying for those who would be called upon to speak, it is on these occasions, and I certainly trust that the prayer offered today may reach the realms on high and be effective in my behalf.

#### AN EXPRESSION OF APPRECIATION

I, for one, right here, lest I forget, want to follow the suggestion of Bishop Wirthlin—I do want to express my appreciation for my affilia-

tion, not only with the First Presidency of the Church, the Apostles, the Seventies, and others of the Authorities of the Church, but I desire to express the appreciation I hold for you fine bishops, you fine presidents of stakes, and not forgetting the members in general, that we contact as we go about. I do appreciate them, and I appreciate the sustaining power and influence that they give us as we travel around.

As far as I am individually concerned, many things influence me and my testimony of the truthfulness of this Gospel, but there is nothing that stands higher, or that I consider more important than the lives of you fine people, because, after all, "the test of the pudding is in the eating." If the Gospel hasn't made such characters, good-bye to the Gospel. I do want to take this opportunity to express my appreciation. More every day do I appreciate these things.

#### WHAT OF OUR REAL ACCOMPLISHMENTS?

I am not unmindful of the things that we are accomplishing in this Church. I would not want to be understood to think otherwise. I believe we have taken a stride, a rapid stride. Before we get through, the eyes of the world will be consistently upon us, to the extent that they will see that we really have accomplished something, and in a big way, too.

What does concern me sometimes is: Are we going just as fast as we ought to, and are we accomplishing just what we ought to? Are we really, if you please, getting our toes in the ground as we ought, in every way we can, to accomplish what is ahead of us?

There is an expression they call "ancestral pride." I wonder if it hurts you, I wonder if it hurts me. I know what it did to the ancient Hebrews. Just what is it doing to you? Do you stop still because you stand by to see what those before you accomplished? One man has said that, "Ancestral pride is backing up to go forward." The other day, in Los Angeles station, I was waiting for the train to start. I couldn't see the trees overhead. I couldn't see the tracks below. All I could see was the train at the side, and all at once I thought we were starting, and soon I thought we were going at a pretty good gait. But in about two minutes I changed my mind, because I found that I wasn't moving at all, or the train I was in wasn't moving at all; just that train at the side. Do we sometimes think we are going somewhere, because we see the activity of something at our side? I often think of that.

I am wondering sometimes if I am too serious about what my grandfathers accomplished—and by the way, one of them helped to bring that machinery across the plains, with one hundred yoke of oxen, to try to attempt the manufacture of sugar. I am not unmindful of him. I am not unmindful at all of what my father could do. My father didn't have much of an education, but he could build a city. I am wondering just how seriously we take this thing, and how much initiative, really, we have in and of ourselves. I am sure it is something to think about.

If I have one prayer in my heart more than another it is that I may stand on my own feet, and look at this thing seriously and ask myself the question: Well, just what am I doing about it? Or do I sit in a

trance and see movement going on, and kid myself that I am moving? And I think it is the worst disease in the world.

#### SOME PROBLEMS PRESENTED

As has been brought out this afternoon, we have some problems ahead of us that ought to make us serious. When we are consuming four dollars per capita for liquor in the State annually, and in some of those villages or towns ninety-eight per cent of the people are members of the Church, it gives us something to think about. When we see returned missionaries wearing out the bottoms of their shoes in trying to get work, it is something to think about. I met a fellow yesterday, a good member of the Church. I hadn't seen him for thirty years, and the strange part was, I recognized him. Before we got through talking he said this: "The reason that so many people leave the Church, fine people sometimes, is because of the lives of our missionaries; the way they fall aside." I often think of the expression of Shakespeare, speaking of Cassius, "When much enforced they give a hasty spark and straightway cold again." Whose fault is it? It is theirs, a lot of it, and some of it is ours.

When we see, all over this state, tumble-down houses, broken down fences, and things that are in a terrible shape, we have something to think about. When we see houses that were built by the early pioneers, and people still in them, and they have hardly put a shingle on the top of the roof since they were originally built, we have something to think about. And when we see the unemployment, it presents another problem for us to think about.

#### A PLEA FOR MORE THINKING

I sometimes wonder if we are more interested in being well groomed around a mahogany table to pass on motions, than we are interested in our apparel being covered with the dust of real American initiative. I don't think we read enough, but I do wonder if we don't read more than we think,—we would rather read more than we would attempt to think.

I sometimes think we would rather go around with a can-opener in our pocket to split the tin, going into the canned thoughts of somebody else, than we would do some honest-to-goodness real home cooking in the way of thinking for ourselves.

I think these are challenges to us. I think we should get down to some real, honest-to-goodness, homespun initiative, that we should analyze conditions and see what is the matter. Whether it be grammatically correct or not, we should plunge into it, knowing we are right, and pull the trigger. I think that we ought to put more steel in the backbone of our young people.

#### EXPERIENCE OF A FARMER

I am not forgetting the experience of that little German back in the Middle West, who decided that he could raise a better grade of corn. He

fastened paper sacks over the tassels so that he could control the pollination of that corn. He got along fairly well. He almost wore himself out. First the grasshoppers came; then the drought. His neighbor said: "Now, look out. You had better water it, better protect it." He said: "It stands just as it is, and we will see if it can take it." By the time he let that corn "take it" from the grasshoppers and from the drought, he had a kind of corn, in 1937, that just netted him about five hundred thousand dollars.

I pray that the Lord will help us to really see situations as they are, and to give us the backbone to do things as we see they should be done. May he strengthen our testimony, and may we appreciate the leadership of this Church more every day of our lives, I ask these blessings in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

The Nebo Stake Choir, which has furnished the music for this session of the Conference, is made up of the choirs of the various wards in the Nebo Stake.

We thank you, brethren and sisters, for the excellent service you have rendered this inspiring Conference throughout the day.

#### SERVICE OF PEACE OFFICERS COMMENDED

You have undoubtedly noticed the care that the peace officers of our city are taking to direct automobile traffic and to protect pedestrians. The City Commission and the peace officers will appreciate our cooperation in their efforts to avoid accidents. In behalf of the Conference we wish to commend those officers who are in and around this block, who are rendering such excellent service for our comfort and safety.

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The *Nebo Stake Choir* sang the "Hosanna" anthem, after which Elder Peter J. Ricks, President of the Rexburg Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 9, at 10 o'clock.

## THIRD DAY

### MORNING MEETING

The fifth session of the Conference convened at 10 o'clock Sunday morning, April 9.

A large concourse of people crowded into the Tabernacle far in advance of the time to commence this meeting, every seat and available space in the large auditorium and galleries, and in the doorways, being occupied by those who had come from the various sections of the Church. The large Assembly Hall immediately south of the Tabernacle was also crowded to capacity, and hundreds of people congregated on the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings in the Tabernacle.

The music for this session was furnished by the *Tabernacle Choir*, J. Spencer Cornwall, director.

President Heber J. Grant presided and announced that the Choir and congregation would join in singing the hymn, "We Thank Thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder Clarence E. Smith, President of the Bear River Stake.

### ELDER JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

My attention has been called several times during this conference to the prophetic utterance of the Prophet Daniel where he said, speaking of our day: "Many shall run to and fro, and knowledge shall be increased." I never think of the words of Daniel that I do not have a vision of conditions according to the prophecy of Paul: "Ever learning and never able to come to a knowledge of the truth."

#### KNOWLEDGE ALONE WILL NOT SAVE

We have heard much at this conference in relation to our duties in seeking wisdom from the best books, and faith. Much has been said in relation to our modern education, and I wish to say a few words in addition to what has already been said. We have been told repeatedly that the Lord said to the Prophet Joseph Smith: "The glory of God is intelligence." And we have also been informed that he said: "A man cannot be saved in ignorance." But the Lord said much more, and I often wonder why, in making these quotations, we do not finish what he said.

It is true that the glory of God is intelligence, but the Lord also added: "Or in other words, light and truth." Then he added this: "Light and truth forsaketh that evil one."

There never was a time I suppose in the history of the world when so much knowledge was in the possession of men. Surely knowledge has been increased, but at the same time the doctrine taught in this prophetic

saying by Paul is true, men are ever learning but apparently never able to come to a knowledge of the truth. We have been informed that it has been said that our present system of education has taken man apart; it has done more, it has made a brute of him, and given him a brute ancestor, instead of placing him on the platform as a son of God, the offspring of God, where he properly belongs.

Dr. Frank C. Whitmore, a teacher at the Pennsylvania State College said: "Probably the biggest difficulty with mankind at the present time is that our knowledge has increased so much faster than our wisdom."

The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the Gospel of Jesus Christ. Not many of the great and the mighty, those who form and control the thoughts of the people of today, are going to find salvation in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence. Intelligence is the light of truth, and we are informed that he who has intelligence or the light of truth will forsake that evil one. A man who has intelligence will worship God and repent of his sins; he will seek to know the will of God and follow it.

#### REVELATION NEEDED

Now I am going to read to you what the Prophet says in addition to the quotation which we have heard:

As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs REVELATION to assist us, and give us knowledge OF THE THINGS OF GOD.

Again:

If you wish to go where God is you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil.

Add to your faith knowledge. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent, and every one that does not obtain knowledge SUFFICIENT TO BE SAVED will be condemned. The PRINCIPLE OF SALVATION is given us through THE KNOWLEDGE OF JESUS CHRIST.

Now I understand that knowledge is very important, but there is a great fund of knowledge in the possession of men that will not save them in the kingdom of God. What they have got to learn is the fundamental things of the Gospel of Jesus Christ. They have got to learn to

have faith in God. They must learn to obey him. They have got to learn his commandments, his ordinances and keep them, and unless they do, all their learning and all their knowledge will be of little benefit to them.

#### PURE INTELLIGENCE BRINGS OBEDIENCE

President Joseph F. Smith has said:

Christ inherited his intelligence from his Father. There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than we have, but he has not intelligence or he would render obedience to the principles of truth and right. I know men who have knowledge, who perhaps understand the principles of the Gospel as well as you do, who are brilliant, but who lack the essential qualification of pure intelligence. They will not accept and render obedience thereto. Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge.

#### EDUCATION REACHES INTO ETERNITY

On the subject of education President Joseph F. Smith also said:

The knowledge of truth, combined with proper regard for it and its faithful observance, constitutes true education. The mere stuffing of the mind with knowledge of facts is not education. The mind must not only possess a knowledge of truth, but the soul must revere it, cherish it, love it as a priceless gem; and this human life must be guided and shaped by it in order to fulfil its destiny. The mind should not only be charged with intelligence, but the soul should be filled with admiration and desire for true intelligence which comes from a knowledge of the truth. Educate yourself not only for time but also for eternity. The latter of the two is the most important.

I quote the following from President Brigham Young:

Every man and woman that has talent and hides it will be called a slothful servant. Improve every day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. I shall not cease learning while I live, nor when I arrive in the spirit world; but there shall learn with greater facility. And when I again regain my body, I shall learn a thousand times more in a thousand times less time, and then I do not mean to cease learning.

Now I say it boldly, all the knowledge that a man can gain in this world or beyond this world, independent of the Spirit of God, the inspiration of the Almighty, will not lead him to a fulness, and in defense of that I am going to read to you from section ninety-three of the Doctrine and Covenants:

For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

And truth is knowledge of things as they are, as they were, and as they are to come;

And whatsoever is more than this is the spirit of that wicked one who was a liar from the beginning.

The Spirit of truth is from God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

So with all our boasting, with all our understanding, with all the knowledge that we possess, let me say that this great knowledge that has been poured out upon man, and all that is truth has come from God, but with it all unless we humble ourselves and put ourselves in harmony with his truth and seek for the light which comes through the Spirit of truth, which is Jesus Christ, we will never gain a fulness of knowledge.

I realize that it must eventually come to pass in the case of those who gain the exaltation and become sons of God, that they must in the eternities reach the time when they will know all things. They must know mathematics; they must know all the principles of science; they must be prepared in all things, by learning, by study, by faith, to comprehend these principles of eternal truth, even as our Father in heaven comprehends them, and unless men will put themselves in harmony with him and his Spirit and seek the light which comes through that Spirit they never will reach the goal of perfection in these things. It is, however, knowledge of the principles of the Gospel that will save men in the Kingdom of God.

Now I shall read another passage of scripture from the Doctrine and Covenants, in conclusion:

And that which doth not edify is not of God, and is darkness.

#### TEACHERS SHOULD SEEK THE SPIRIT OF GOD

Oh, if we could only remember that—our teachers in our schools, in our Sunday schools, in our priesthood quorums, and everywhere else—if we would understand that all that is taught which does not edify is not of God, and if we would seek to teach by the Spirit of God, how much better off we would be.

That which is of God is light; he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

But if we are going to reach that perfect day then we must continue in God, and we cannot find that perfect day, the perfect light of truth, independent of God. May we seek that light I pray, in the name of Jesus Christ. Amen.

#### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11 o'clock, as a part of the proceedings of this session of the Conference, the following program of choral and organ music was presented by the Tabernacle Choir and

Organ, and broadcast nationwide by radio, through the courtesy and facilities of the Columbia Broadcasting Company's network, this broadcast originating over Station KSL, Salt Lake City:

"The Lord Now Victorious" (Mascagni) .....	Choir
"Our Risen Lord" (Harvey Gaul) .....	Choir
"The Lost Chord" (Sullivan) .....	Organ
"Christ is Risen" (Stephens) .....	Choir
(Duet by Ruth Jensen Clawson and Dea Mitchell)	
"Come, Come, Ye Saints" (Arrangement by Asper) .....	Organ
"Alleluia" (David U. Jones) .....	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

### CHURCH OF THE AIR BROADCAST

As part of the proceedings of the Conference there was presented, immediately following the *Tabernacle and Organ Broadcast*, Columbia Broadcasting Company's *Church of the Air* program as follows:

The *Tabernacle Choir* and the congregation joined in singing the hymn, "O Ye Mountains High."

Selection by Male Choir, "The Pilgrim's Song" (Tschaikowsky).

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

Brethren and sisters of this great throng and of the air,—children all of one supreme God: today is the traditional day of the resurrection-birth of our Lord and Master, our Elder Brother, Jesus Christ, the Only Begotten of the Father, the Messiah that was to come, the Lamb of God, the First-fruits of the Resurrection, the Redeemer of the world. We may not forget this day, nor its significance for us.

Heralded centuries before his birth as the "Prince of Peace" (Isaiah 9:6), heavenly angels announced his coming, saying:

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:14.)

#### RIGHTEOUSNESS AT WAR WITH SIN

Modern man sometimes vainly thinks that Jesus' mission was to wipe out war; and scoffers have cried that since war still curses the earth, Christ's mission has failed and Christianity is a blight.

Yet Christ himself sent forth his Twelve, saying:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (Matt. 10:34.)

Christ did proclaim a peace—the peace of everlasting righteousness, which is the eternal and mortal enemy of sin. Between righteousness and

sin, in whatever form, there can only be unceasing war, whether in one man, among the people, or between nations in armed conflict. This war is the sword of Christ; whatever its form this war cannot end until sin is crushed and Christ brings all flesh under his dominion. Righteousness is peace wherever it abides; sin in itself is war wherever it is found.

Sin and spiritual and mortal death came to the world through the fall of Adam; these were overcome by the atonement of Christ. As Paul declared it:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

#### CHRIST'S MISSION PERFECT AND COMPLETE

The mission of Christ, planned before the foundations of the earth were laid, was to conquer death and bring the resurrection to each and every of God's children born to the earth. This mission Christ made perfect and complete. To fill this mission he needed no help from man, and no man can take from or add to it, no matter what man has done or may do. So Christ's mission has not failed; it cannot fail. It is the perfect service finished, for it is the service of Deity himself.

What today's world must have, if humanity is to go on climbing upward, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men who, having this knowledge, have also the intellectual honesty not only to admit but to proclaim it; and men who have further the moral courage and sterling character to live the righteous lives this knowledge demands. And this knowledge must be a living, burning knowledge of God and Christ. The world will never thrive, if indeed it can live, on abstruse ideals or an ethical code.

Furthermore, to you men of all beliefs, truth is saying: The righteous life is not for the other man only; do not hug this delusion to your soul. It will destroy you. The righteous life is for you and each of you also.

#### RESPONSIBILITIES ATTENDING HOMEMAKING

The chief place in which this knowledge and this righteousness, this peace of Christ shall be bred and nurtured, is the home, and yet throughout the world the modern way of apostasy, of idolatry, and of paganism, is threatening the home—the very bulwark of civilization itself.

Everybody knows that home is not the four walls that keep out the cold, the wind, and the storm, nor the rooms therein that add comfort to the indwellers. These are merely the house under which the home is roofed. The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats on the hearth, and blooded horses and cows in the barn, are not children and do not make a home. There must be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth," was God's command and is the law of all creation.

Among Latter-day Saints, children have a peculiar place and relation: They are the fleshly tabernacled spirits whose intelligences are co-eternal with God. Not following the rebellion of Lucifer, these spirits kept their "first estate" in heaven. They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and "have glory added upon their heads forever and ever." And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.

#### NATIONAL STABILITY DEPENDS UPON TRUE HOMES

Out of this purposeful, divine relationship of parent and child, comes a dual duty and love.

To the child God said at the great day of law-giving at Sinai:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

This command is not spiritual only, it is not religious only, it is also political. It declares that in the nation which shall live, children must honor, that is, must hearken to and obey, their parents. This means there must be in the land the true home, and that without this home, so signifies the command, the nation will perish.

Christ himself, as a child of twelve in the Temple, though knowing his divine mission, its meaning, and its source, followed homeward his anxious, sorrowing, and mildly reproving mother, saying only:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

#### FILIAL OBEDIENCE ENJOINED

Out of the wisdom of the past we have to the children these words:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A foolish son is a grief to his father, and bitterness to her that bare him. (Prov. 17:25.)

A wise son maketh a glad father: but a foolish man despiseth his mother. (Prov. 15:20.)

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:20-23.)

Paul commanded the Ephesians:

Children, obey your parents in the Lord: for this is right.  
Honor thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

To the wayward child, there comes the poignant wisdom of the immortal poet:

How sharper than a serpent's tooth it is  
To have a thankless child. (*King Lear*, Shakespeare.)

One of the things Christ told the rich young man inquiring as to what he should do to inherit eternal life, was to "honor thy father and mother." (Mark 10:19.) This duty so divinely imposed, carries with it to the child the obligation lovingly to care for the parent in poverty, in sickness, and in death.

#### CHARGE TO PARENTS

To the parent there are equal duties. The same wisdom of the past says:

Train up a child in the way he should go, and when he is old, he will not depart from it. (Prov. 22:6.)

And again:

Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov. 19:18.)

To you parents it must be said: This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. He did not ask you to bring him to you. When you beckoned him into the flesh, you became responsible for him.

You can do no act to thrust aside or lay off from your shoulders that responsibility. That spirit, dear to God, is in your keeping. No other person can take your place. Our Eternal Father will hold every father and every mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

#### REVELATIONS CITE PARENTAL LAXNESS

The Lord in our own day has said that the "sin is upon the heads of the parents" that teach their children "not to understand the doctrines of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands."

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

\* \* \* \* \*

And they shall also teach their children to pray, and to walk uprightly before the Lord.

\* \* \* \* \*

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them. (Doc. and Cov. 68:26, 28, 31, 32.)

A little later the Lord spoke again:

But I have commanded you to bring up your children in light and truth. (Doc. and Cov. 93:40.)

To Frederick G. Williams he said:

You have continued under this condemnation;

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

\* \* \* \* \*

"And now, verily I say unto Joseph Smith, Jun., you have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

\* \* \* \* \*

My servant Newel K. Whitney also, a bishop of my Church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place. (Doc. and Cov. 93:41-50.)

Paul speaking to the Ephesians, said:

And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. (Eph. 6:4.)

To the Colossians he said:

Fathers, provoke not your children to anger, lest they be discouraged. (Col. 3:21.)

#### CHILDREN TO BE TAUGHT GOSPEL PRINCIPLES

Thus it is not now the doctrine of the Church, and it never has been, that children should be allowed to grow up to a maturity when they may choose their religious beliefs for themselves, before any attempt is made to teach them the principles of the Gospel of Christ, and the paths of righteousness. The Lord never intended that children should spiritually grow up neglected and cast adrift to care for themselves any more than he intended that the newborn babe should be thrown out into the street to live or die as chance might decree, or to wait until maturity to determine whether he should seek learning or remain in ignorance.

On the contrary, the Lord has made clear in his revelations that, from earliest infancy, children must be taught in the principles of the Gospel and in the doctrines of the Church, else "the sin be upon the heads of the parents." "A child left to himself bringeth his mother to shame." (Prov. 29:15), said the ancient proverb. The Savior teaching his disciples, said:

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Of if he shall ask an egg, will he offer him a scorpion? (Luke 11:11, 12.)

Anyone who teaches, encourages, or spreads this doctrine of neglect, no matter who he is or what his position, will not be held guiltless before the Lord.

This monstrous doctrine is founded either in a disbelief in all religion, or in a belief that all religion is for the immature and weak-minded, for the morons of society, or else that all religions, pagan, Christian, idolatrous, are equally good, all lead to the same goal, and no choice is to be made amongst them—all of which ideas are contrary to the revealed will of God, as his words all testify.

#### CHARACTER TO BE BUILT IN THE HOME

I repeat again, the prime, indeed the sole, responsibility for starting the child along the right way, rests upon the parents. This responsibility is the inescapable result of bringing children into the world. It cannot go unheeded, nor can it be cast off, or shifted to another. It is a responsibility that comes by divine decree.

Parents may not assume that their work can be done by the schools; and the schools shall not try to usurp the place of the parents nor to relieve them of their obligations. Each has its own place in building the upright, patriot citizen and the righteous man of God. So with the summer camps, with sports and other diversions—these, rightly conducted, may be helps to the building of youth character, but they are not homes and cannot be. If it be said that they are better than some homes, it may be answered then shame upon such homes; they are not the homes which God has declared children should have.

#### GREED FOR GAIN DESTROYING CHRISTIAN STANDARDS

So also of the mere amusements of the hour—the theater, the concert hall, the movie, and even the radio in the home itself. Too often these are too much guided by the mere greed for gain; all too frequently they pander to them of low morals and to the weakest in mentality; too often they lack in simple decency and deserved shame. But when not going to these extremes, when in morals and ethics their works are not beyond the pale, yet in their ordinary offerings they too often depict a standard of life and conduct which is un-Christian. A Christian life is not built around cocktail lounges, exotic night cabarets, luxurious hotel lobbies, princely dwellings of idleness, and an ease and luxury that the imperial palace has rarely known. Yet the youth are coming to think that these are the norms of our life, and that if they do not get them, something is wrong with parents or society. The world has never had a people that were all millionaires; it never will have. The sooner we know this the better it will be for the world.

We parents may not trust the training of our children to any or all of these. If we shall do so and our children shall sin, then so surely as the Lord has said it, "the sins be upon the heads" of us, the parents.

## PROPER TEACHING A SHIELD IN TEMPTATION

Children should be home at night, every night, and not away from home; our youth should be home most nights, too, and the occasional night when they are away, they should be carefully protected by us parents, or someone for us, from evil in all its forms and guises.

We parents must never forget and must ever remember that whenever our children leave the home and its purlieus, for whatever reason it may be, whether it be for amusement, for learning, for matters of livelihood, or for the activities of religion and religious training, they have for the moment passed beyond our immediate protection and control; they are away from our personal guidance and restraint; we may not then with our own hands and love and care minister to their need however grave the need may be. We may send our prayers with them; we may know that the righteousness we may have instilled into their hearts will be to them as a shield; we may, if we have done our full duty, know that the spirit of God will be with them, to guard and protect them. But we must also know that as they move out there alone without us, Evil will be there too, for so it has always been, and will be till bound; and remember, the choicer the spirit, the more insistent are Evil's wiles and temptations to lead them to destruction.

## HOME FUNDAMENTAL TO CIVIC AND RELIGIOUS LIFE

Again I say, not out of the school, nor the concert hall, nor the theater, not out of the stadium, nor the movie, nor the radio, not even out of the church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of today owe to our posterity. Thus we must, as the Lord said through his prophet of old, "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.)

God grant we may in this nation, and in the world, rebuild, fortify, and keep forever safe, the true Christian home.

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(End of the *Church of the Air* broadcast.)

At the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant the congregation arose and joined with the Choir in singing the hymn, "Redeemer of Israel."

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

## THE NEED OF THE WORLD FOR TEACHINGS OF THE SAVIOR

Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

Thus wrote Mark concerning the greatest event in the history of mankind. Throughout the Christian world today the resurrection of Jesus Christ is being celebrated. Perhaps never before was there a greater occasion or need for the world to consider and to apply the teachings of the Lord and Master, Jesus Christ.

Declarations recently made by one or two rulers of nations indicate the unrest, political upheavals, the tendency to barbarism, in which "might makes right." These things are in direct opposition to the life and teachings of him whose resurrection from the grave is being celebrated today.

One man recently said: "We must arm. The watchword is this: More cannons, more ships, more airplanes, at whatever cost, with whatever means, even if it should mean wiping out all that is called civil life."

"When one is strong one is dear to one's friends, and feared by one's enemies. Since prehistoric times the shout has come down on the wave of centuries and the series of generations, 'Woe to the weak'."

Only twenty-five years ago such mad doctrine cost the lives of nine million men. Commenting upon that holocaust a recent writer says: "Why in the name of reason and sweet mercy, had this iniquitous bedlam come to pass?" And then he answers: "The question is not new, yet it struck at me with fresh relentless force, and across my mind flashed the endless explanation advanced by human ingenuity, the talk of economic stress, of boom and slump, of unemployment and the rest; of the rise and fall of nations; the need for colonies; the survival of the fittest; the whole bag of tricks. How fatuous, how futile they all seemed! For it was clear, acutely clear. There was only one reason, one basic explanation: MAN HAD FORGOTTEN GOD! Millions now living were blind and deaf—dead indeed to the knowledge of their Creator. For countless human souls that name was nothing but a myth. For others, an inherited tradition to which lip service must be paid. For others a convenient oath, For others bland hypocrisy."

And so I say today the line is sharply drawn between the teachings of Christ to love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself, and the proclamations and practices of autocrats, who with radical disrespect for men, and the human ideals of justice, liberty, equality and fraternity, "relegate to the limbo of old superstitions, God, the soul, and moral law."

To all who accept Christ as the Risen Lord, there can be no question

as to the error of the doctrine that "Might makes Right," that all who are weak must yield to those who are strong, or that any man possessing either political or financial power has the right to use human beings as mere things or chattels to be disposed of as any other pieces of property.

#### CHRIST'S APOSTLES WITNESSES OF THE RESURRECTION

So let us ask ourselves, and ask sincerely, is it a fact that the crucified Jesus did appear after his death as a resurrected being? Accept this as an actuality and you have at least presumptive evidence of the truth of his teachings regarding the sacredness of the individual as a child of God.

That the literal resurrection from the grave was a reality to the disciples, who knew Christ intimately, is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer. Of the value and significance of such nearness and intimacy Beverly Nichols, author of "The Fool Hath Said," writes:

The authors of the epistles were within hailing distance, historically, of Christ; at any rate, when their ideas, which they afterwards transmitted to paper, were formed, the winds had hardly had time to efface the sacred print of his steps in the sands over which he walked. The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of the deserted cross.

Yet these men knew—I can't go on using the word 'believe' which is far too vapid and colorless—that God had descended to earth in the shape of a certain man, that this man had met an obscene and clownish death, and that the grotesque mode of his dying had redeemed mankind from sin. They knew, moreover, that he had risen from the dead on the third day and ascended into heaven.

Nearness to the event gives increased value to the evidence given by the apostles. A deeper value of their testimony lies in the fact that with Jesus' death the Apostles were stricken with discouragement and gloom. For two and a half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused and helpless. Only John stood by the cross. Not with timidity, not with feelings of doubt, and gloom, and discouragement, is a skeptical world made to believe. Such wavering, despairing minds as the Apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

"What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his Messianic mission fulfilled."

On this point Spurgeon says: "On the evidence of these unprejudiced, unexpected, incredulous witnesses, faith in the resurrection has its impregnable foundation,

I urge the youth of the Church, students particularly, carefully to consider the testimony of these eye witnesses, whose honesty is not questioned even by skeptical criticism.

#### MARK'S TESTIMONY

The first of these to record his testimony is the one from whom I quoted in the text—Mark—who undoubtedly was in the presence of the Savior when Mark was a boy in his teens. We have no evidence that Mark joined the Church while the Savior was on the earth. Undoubtedly the Savior was in Mark's home. Mark was probably the youth who rushed into the garden of Gethsemane and warned Jesus that the soldiers were coming. At any rate we are justified in assuming that he was acquainted with the Master.

Mark does not himself recount any appearance of the risen Lord; but he testifies that the angel at the tomb announced the resurrection, and promised that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words "Here lies" were supplanted by the divine message "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not questionable—it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond the shadow of a doubt. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Another who records the testimony of eye witnesses was Luke, a Gentile, or, as some think, a proselyte of Antioch in Syria, where he followed the profession of physician. (Col. 4:14.) Even some of his most severe modern critics have placed him in the first rank of an historian, and his personal contact with early apostles makes his statements of inestimable value.

What he wrote was the result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those "who from the beginning were eyes witnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eye witnesses" directly from themselves and not from previous narratives.

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter 24, Luke testifies to the divine message:

Why seek ye the living among the dead? He is not here, but is risen.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also Christ showed himself alive after his passion by many infallible proofs, being seen of

them forty days, and speaking of the things pertaining to the kingdom of God." Who can doubt Luke's absolute confidence in the reality of the resurrection?

It is true that neither Mark nor Luke testifies to having personally seen the risen Lord, and therefore, some urge that their recorded testimonies cannot be taken as first hand evidence. That they do not so testify, and yet were convinced that others did see Him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

#### PAUL'S TESTIMONY

Fortunately, however, there is a document which does give the personal testimony of an eye witness to an appearance of Jesus after his death and burial. This personal witness also corroborates the testimony not only of the two men whom I have quoted but of others also. I refer to Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead.

And now in the oldest authentic document in existence relating or testifying to the resurrection of Christ, we find Paul saying this to the Corinthians:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the Twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

In addition to the ancient apostles we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

There was a light, and in that light I saw two personages standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: "This is my beloved Son, hear him."

Later, as President Grant quoted in his opening address of this Conference, the Prophet gives added evidence as follows:

And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

\* \* \* \* \*

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; \* \* \* that through him all might be saved whom the Father had put into his power and made by him.

## LATTER-DAY SAINT BELIEF

Thus the Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, and with James, and with all the other apostles in accepting the resurrection not only as being literally true but as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue and temperance, self-mastery and service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter, but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking the place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glamorous ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here," and "He will rise again."

Resurrection and Spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much which suggests an AWAKENING thought. Like the stillness of death Old Winter has held all vegetable life in his grasp, but as Spring approaches the tender life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call death Jesus referred to as sleep. "Lazarus sleeps," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there is no such thing as death—only life—eternal life. Truly he could say, "I am the Resurrection and the Life. He that believeth in me though he were dead, yet shall he live."

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality secured, and may the day soon dawn upon the world when the manifestations of brute force and false ideals that might makes right be supplanted by the charitable, peace-loving spirit of the Risen Lord! I humbly pray in the name of Jesus Christ. Amen.

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The Choir sang an anthem, "InflammatuS," (Margaret Stewart Hewlett, soloist).

Elder Scott B. Brown, President of the Weiser Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock Sunday afternoon, April 9.

Again the Tabernacle was crowded to capacity, the large Assembly Hall immediately south of the Tabernacle was fully occupied, and hundreds who could not find accommodations in either of these buildings assembled on the grounds, where they listened to the Conference proceedings by means of amplifiers.

President Heber J. Grant was present and presided at this session.

The *Tabernacle Choir* furnished the music for this session, and sang as an opening number, "Holy Art Thou," (Handel), Rilla Petersen, soloist.

Elder Eugene A. Hilton, President of the Oakland Stake, offered the invocation.

An anthem, "Awake My Soul," (Stephens), was sung by the Choir (Myrtle Checketts and James Haslam, soloists).

### PRESIDENT RUDGER CLAWSON

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, I have been thrilled with the exercises of this present conference. I was deeply thrilled with the singing of the *Singing Mothers* about fifteen hundred of them—it was wonderful. I have been greatly thrilled with the singing of our regular Tabernacle Choir here today. I compliment them on the fine work they are doing, and I verily believe there is no better choir in the world. I am thrilled in standing before you and looking into the faces of this vast congregation. It is certainly a privilege to stand here and occupy the pulpit a few moments.

#### PURPOSE IN LIFE BRINGS HAPPINESS

Happy is the young man, and happy is the young woman, yea, and the older ones, if they shall have discovered the purpose of life in their youthful days, because if they have discovered it, it will help them to order their paths, and to live more intelligent lives.

People sometimes say: "Well, yes, the 'purpose of life': What does it mean? What does it amount to? We are born into the world, we live our earth life and pass on." What is the answer?

The answer is that it amounts to a very great deal, that it is a serious matter, and should require our careful attention.

"Brother Clawson, what is the purpose of life? Can you tell me in a few words?" Yes, in one sentence. The Prophet Lehi said:

Adam fell that men might be; and men are, that they might have joy.  
(2 Nephi 2:25.)

Perhaps the Prophet should have added that they might have a fulness of joy. That is the purpose of life.

"Well, how is one to obtain this fulness of joy?"

#### EXPERIENCES BEFORE OUR EARTH LIFE

Ah, my brother, that is another question. But the Pearl of Great Price tells us that God ordained that his spirit children should pass through three estates, and we here who are his spirit children, and others, have passed from a former estate. We must have lived there, my brethren and sisters, a long, long time. We must have learned much by experience. It must have been a place of happiness, but it was not a place where one could attain fulness of joy. The time came in that first estate when there was war in heaven. A rebellion had broken out in that great spirit family, and we are told in sacred writ that Michael and his angels fought with the dragon and his angels. I have a few lines here, taken from the Bible, which give a brief description of that war and the results that followed. Permit me to read them:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:7-11.)

Rebellion in heaven! Could it be possible? Yes, not only possible, but it actually occurred. These spirits at that time had their free agency, as we have our free agency, to choose between good and evil. And there was a class of spirits, headed by a prominent spirit named Lucifer, the Son of the Morning. He must have been a spirit of ability, a spirit of power and influence, and a spirit of great authority in that heavenly place. He stirred up the spirit of rebellion and sought to displace God upon his throne; so he was cast down to the earth with his followers, a third part of the hosts of heaven.

Others fought for the right and were faithful, so that the time came when the Lord said to one of the spirits:

You can go no farther. You have progressed as far in this estate as it is possible. Go down to the earth below and take upon yourself a body, and then you may pass through your second estate.

And, if this should be said to one, it would be said to all that great family of spirits, that each in his turn should go down and get a body,

that this was essential to their progress. They came down, as we have heard, Satan came, and his followers who were evil spirits.

And the young man went down, and we read in the Bible, second chapter of Genesis, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

So it was with all those spirits in that first estate. They came down and are coming to get mortal bodies and will be coming for a long time in the future. It was a vast group.

#### EVIL PRESENT IN THE WORLD

Satan is here with his followers, and the fight is still on. The righteous spirits find, when they are brought into material form, that they stand naked and bare as it were. If they are to battle with the evil spirits they must be clothed upon with divine authority. How is this brought about?

It is brought about in the manner stated by the Savior when he said to Nicodemus:

Except a man be born again—[and that means every man and every woman]—Except a man be born again, he cannot see the kingdom of God.

And:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:3, 5.)

And so it was made plain by the Savior that in order to enter the kingdom of God it is necessary to be baptized by immersion in water and by the spirit, or Holy Ghost, by one having authority. There is no other way. But this birth by water and spirit, which simply and only gives a person a standing in the kingdom of God, is not sufficient. If the war which originated in heaven is to be fought over again on earth in the body, men must have divine authority as a preparation. The said authority consists of the Melchizedek and Aaronic Priesthoods. The battle is continuous and will be waged through the second or mortal estate. Satan's punishment and the punishment of his followers for their rebellion in heaven, Joseph Smith the Prophet said, is that they are denied mortal bodies. The said punishment is terrible and will make those who receive it most unhappy for the reason that they are halted, they cannot progress, they cannot go forward, cannot attain a full measure of happiness.

Their eagerness to secure bodies is so great that in many cases they endeavor to steal the bodies of the more favored spirits, and when these evil spirits enter into and take possession of the bodies of others we say of those afflicted that they are possessed by evil spirits. They can only be subdued and cast out of stolen bodies by those members of Christ's Church who are under divine authority.

## A SCHOOL OF EXPERIENCE

They who pass through the second estate will be tried and tested to the uttermost, because it is said of them that if they keep their second estate glory will be added upon their heads forevermore, while those who do not keep their second estate but rebel against the God of heaven and against the Priesthood and power of God will be defeated and go down to destruction.

The great majority of Latter-day Saints are making a gallant fight. Some are putting more effort into it than others and therefore accomplish more than others. Surely the second estate is a great school of experience; a variety of conditions are encountered—sickness, disease, misfortune, disappointment, sins of commission, sins of omission, days of happiness and days of sorrow.

In this estate the children of God are sorely tried that it may be seen whether or not they will keep the commandments of God and will live by every word that proceedeth forth from his mouth. If they are faithful they will rise to exaltation and glory in their third estate, as already mentioned.

That there is a definite purpose of life is further shown by the following paragraphs in the Doctrine and Covenants, Section 93, verses 33-34:

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

I apprehend, my brethren and sisters, that it is our supremest desire to secure this great, if not the greatest of all blessings.

## A FULNESS OF JOY

Another thing: Before we can enter into full and complete exaltation and glory and receive a fulness of joy we must take into account the sublime doctrine of marriage. It is necessary to our final exaltation. The man and woman were created together, or in other words it was one creative act. In the Garden of Eden it was found not to be right for Adam to live alone. Therefore Eve was created and given to him for a companion, a helpmate, that he as a king and a priest and she as a queen and priestess might rise to exaltation and glory and together receive a fulness of joy.

I rejoice, my brethren and sisters, today in the glorious opportunities that are before us to win a crown in the kingdom of our God. The victory is within our reach if we will only take hold and make the best of our opportunities.

## THE BODY A PRECIOUS GIFT

Let me say in a few closing words how important it is that we should look after these mortal bodies that God has given us. They are precious gifts from heaven. It is not only proper and right that we should look after our spirits, for that is what constitutes the life within the body, but we should also look after our bodies. Is it any wonder

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that the Church has organized a campaign against liquor and tobacco which are so hurtful to the body, and in a measure defile the body? There are other things also that weaken the body—immorality, etc. We should remember that we are to lay these bodies down and take them up again as the Savior laid his body down and took it up. He was the first fruits of the resurrection, and he holds the keys of the resurrection. So, as he has gone down and come up, surely his brethren will go down and come up and be resurrected. And it is therefore very desirable that we should take up our bodies free from sin and defilement.

Now, I shall just read these few lines to close my remarks:

I live for those who love me,  
 For those who know me true,  
 For the heaven that smiles above me,  
 And awaits my spirit, too;  
  
 For the cause that lacks assistance,  
 For the wrong that needs resistance,  
 For the future in the distance,  
 And the good that I can do.

God bless you, brethren and sisters. The Lord bless the Presidency of this Church, and the Twelve, and the First Council of Seventy, and all the presiding authorities, the authorities in the stakes of Zion, the authorities in the mission fields. May peace and blessing and success attend you is my prayer in the name of Jesus Christ. Amen.

### ELDER GEORGE ALBERT SMITH

#### *Of the Council of the Twelve Apostles*

This has been a glorious occasion; we have delightful weather, comfort and peace. We rejoice in both the speaking and the music, and I do not know of any people in all the world who has more reason to be grateful to our Heavenly Father than the group that is assembled at this conference.

#### EVIDENCES ESTABLISHING THE FACT OF THE RESURRECTION

Today we are celebrating what the Christian world calls Easter, the anniversary of the resurrection of Jesus Christ our Lord, who was the first fruits of the resurrection from the dead.

We have had some splendid information imparted to us in this conference. Surely if there is anything more pleasing than the knowledge that we are living eternal life, it is that the Lord in his mercy has bestowed upon us the information necessary to enable us to enjoy that eternal life in the highest glory.

We possess all that the world knows with reference to the resurrection from the dead, and in addition we have other important information concerning it. We accept without reservation the testimony of all of the evangelists contained in the New Testament with reference to the resurrection of the Redeemer of mankind. It is so plain that it seems to me that no thoughtful person can fail to comprehend it. The fact is that

after the Savior was crucified and was laid in the tomb he came forth, and for forty days he associated with his disciples, he partook of fish and honeycomb with them, they felt the prints of the nails in his hands and the spear mark in his side. He declared to them while he stood among them, "Behold my hands and my feet that it is I myself: handle me and see for a spirit hath not flesh and bones as ye see me have." Surely this is incontrovertible evidence and yet there are many of our Father's children who do not understand it.

We read in Job, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Those who have not received that inspiration will not comprehend the meaning of the resurrection from the dead, and without that understanding it seems to me there would be little happiness for those who are living in mature years, waiting for the time when the spirit leaves the body to go they know not where.

#### ADDITIONAL TESTIMONY IN THE BOOK OF MORMON

The Lord has favored us. He not only gives us the evidence contained in the Bible but in addition the testimony that we find recorded in the American scripture, the Book of Mormon, III Nephi, Chapter 2. After the Savior had been crucified and resurrected and ascended into heaven a great multitude of people were assembled around the temple in the land Bountiful on this western hemisphere, marveling at the changes that had been wrought. They heard an unusual voice repeated three times. It was not a loud voice, neither was it a harsh voice, and yet it pierced them to their very centers. Looking toward the sound they saw a man descending out of heaven. He was clothed in a white robe, and he came down and stood in the midst of them and declared to them, "Behold I am Jesus Christ whom the prophets testified should come into the world."

What more direct evidence of resurrection from the dead could have been had than that he, in his resurrected body, came among them and taught them the same Gospel that he taught in Jerusalem. And he now fulfilled the promise he had made in Jerusalem when he said, "Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd." He came in his resurrected body to bring to them the information he had predicted should be given to those to whom he now ministered.

It was a wonderful experience for those people. After teaching them all day he told them that he must leave them but would return on the morrow, which he did, to find a much larger group assembled. He healed their sick and blessed their children and continued to instruct them in the beauty of his Gospel. There was no doubt in their minds that he was the Savior of the world. They saw him come from heaven and witnessed his marvelous power. He did not come to them as a little babe, helpless in the hands of his enemies, but he came in glory. Angels came down from heaven as it were in the midst of fire and surrounded the little children so that they were encircled with fire. And the angels did minister unto them.

Those were not hallucinations, but experiences of such marvelous character as to be remembered forever by those who experienced them. As Latter-day Saints we accept this record as evidence of the resurrection of Jesus Christ our Lord.

#### JOSEPH SMITH'S EXPERIENCE

When Joseph Smith, not yet fifteen years of age, read in James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he believed what he read. He was not reared in ignorance as some have supposed. His father was a successful school teacher. The Bible was a sacred volume in their home library. When he read that the Lord would give wisdom to those who asked for it, he went into the woods nearby and he knelt down and prayed.

In answer to his prayer he beheld the Father and the Son. Not only did he see them, but he heard their voices, first the Father saying: "This is my beloved Son; hear ye him!" And then the Son spoke to him and answered his questions. Joseph wanted to know which Church to join and was informed that he should join none of them, because they were not doing what the Lord desired them to do. He was informed then and later that there was work for him to do. It was a little over a hundred years ago when that occurred, but what Joseph saw and heard had a great influence on the religious world.

#### DIRECT REVELATION FROM GOD

In our day we have the Bible, we have the Book of Mormon which was given to Joseph Smith by our Heavenly Father, and we have the revelations of God in the Doctrine and Covenants. We have the witness of others who have had angels visit them and who testified regarding sacred things. In the Kirtland temple marvelous manifestations were witnessed by faithful men, all contributing to assurance of a literal resurrection.

The resurrection ought to be an easy thing for us to understand. Joseph Smith and Oliver Cowdery received the laying on of hands of those who had been with the Savior as disciples in Judea. They conferred the Priesthood upon them and explained to them the teachings of Jesus Christ as contained in the Holy Bible.

We ought to be grateful. No other people in the world have been so blessed as we. We should evidence our belief in Jesus Christ by living in such a way that we will be worthy of the inspiration of God's Holy Spirit. We can if we will live in accordance with the things that have been revealed to us. Now, with reference to the resurrection of the Savior, there is no doubt.

We may turn to section 88 of the Doctrine and Covenants and see what the Lord has said about our resurrection, not only the resurrection of the Savior, but he tells us what may happen to us, and I will read so that I shall not misquote:

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

We are informed in this section that our bodies are to be raised from the tomb, not some other bodies, and that the spirits that possess these tabernacles now will inhabit the same tabernacles after they have been cleansed and purified and immortalized.

#### BLESSINGS BRING RESPONSIBILITY

I think we would be a very ungrateful people if, with all the information that God has bestowed upon us for our comfort and blessing (and he has told us that we must divide that information with all the world), we did not go a long way and make many sacrifices for our Father's other children who are precious in his sight, that they might know what he has revealed to us. There will be many who will not understand, but the

Lord intends that all shall have an opportunity to know, and it will be our duty and responsibility to see that this Gospel is proclaimed in all parts of the world for the blessing of all who will receive it.

We know all that the world knows with reference to the resurrection. We have all that the world has with reference to other truths. We have the authority of the Holy Priesthood bestowed upon men in this dispensation to prepare the human family for the Celestial kingdom.

I wonder if we appreciate how blessed we are in having all that our brethren and sisters of the world have and in addition these other opportunities. With these opportunities and responsibility we ought to set our homes in order. We ought to teach the Gospel of Jesus Christ to our children and to our grandchildren, and to our great grandchildren if we live long enough. There is nothing more precious to us than our children, and our eternal happiness will be largely conditioned by what they attain to. The Lord has given us to understand what it all means. Surely we will not betray his confidence in us by failing to do the thing that we know we should do.

#### INSPIRATION GIVES UNDERSTANDING

Mention has been made during this conference of the failure of many of the Latter-day Saints to obey the commandments of our Heavenly Father with reference to the Word of Wisdom. As simple a thing as refusing or failing to obey the Word of Wisdom may deprive us of the companionship of that Spirit that would enable us to understand other important truths. There is a spirit in man but it requires the inspiration of the Almighty to give it understanding, and if we want that understanding we must live for it. There will be no doubt about it if we observe the commandments of God. We will not need the testimony of others to know that this work is true. When the disciples of the Savior were with him they admired him not knowing how great he really was, but not until the power of the Holy Ghost came upon them, not until they had the baptism of fire were they able to face the problems and endure the persecutions that almost made life unendurable. When the inspiration of the Almighty gave them understanding they knew they were living eternal life, and if they proved faithful they knew that when they laid their bodies down in death they would be raised from the tomb to glory and immortality.

That was the result of the inspiration of the Spirit of God that came upon them, the inspiration of the Almighty that gave them understanding. If there is any doubt in the mind of any man or woman in this Church who has been baptized and repented of their sins and who has had hands laid upon them for the gift of the Holy Ghost—if there is any doubt in their minds of the truth and divinity of this work it is because they have failed to measure up, it is because they have transgressed the laws of God, and because they have not kept the light of truth burning in their souls. We need repentance if that occurs to us; otherwise that assurance may depart from us to return again no more.

## JOY IN LABORING IN THE CHURCH

Standing in your presence as I do today I am grateful for my blessings, I am thankful for your companionship. It is a joy to be associated with men such as lead this Church—these who are upon this stand. I can testify to you as one who knows them from personal contact that they are men of God, but they are men. They may make some mistakes, but they will correct them. They are holy men who are seeking the will of God and for that inspiration that gives them understanding. It is a joy to labor with them and to have contact with them and I thank my Heavenly Father for that privilege. I am grateful to be your companion in this great Church, for the opportunity I have of visiting the Stakes of Zion and the missionary field. I am thankful for the privilege that has been mine to associate with good men and women, many of them not members of this Church. But our Heavenly Father desires that they shall have an understanding of the truth, that they may take advantage of their privileges while they are here. It is your duty and mine to let our light so shine that others observing our upright lives will be constrained to glorify the name of him who is the Author of our being. It is our privilege to do that and if we fail it will not be because we have not known better.

I pray that that Spirit which keeps us in the pathway of truth and righteousness may abide with us, and I pray that that desire that comes from the inspiration of our Heavenly Father may direct us on that pathway of life. Some of us may not be here many years more, and today is the acceptable time of the Lord for every one of us to atone for the mistakes we have made and repent of our sins and come to him with a broken heart and a contrite spirit, with a desire that we may be forgiven of our mistakes and rejoice in the companionship of his Spirit while we remain upon the earth.

That God may add his blessings and that the joy that comes from him alone may fill your hearts and your homes, that wherever you go you may be leaders of ability and teachers of righteousness among the children of men, and when the time comes for us to go hence that we may receive from our Heavenly Father that glorious welcome, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," I humbly pray in the name of Jesus Christ our Lord. Amen.

## ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

This conference is a spiritual feast, a feast of fat things for the righteous prepared. Just before the close of this morning's meeting these words came to my mind. "Certain Greeks came to Philip, saying, 'Sir, we would see Jesus'."

## JESUS MOVING AMONG MEN

In the heavenly bodies, in the skies, God may be seen moving in his

majesty and glory. The stars, those rounded orbits of light, the sun and the moon and the heavens declare the glory of God, but they do not declare his will. I would see Jesus moving among men, giving uplift of spirit to the distressed in mind and in body.

Tennyson was asked by a friend: "What does Jesus Christ mean to you personally?"

The great poet replied: "Christ means to me what the sun means to the rosebush."

I am thankful that the philosophy of our religion gives me the comfort of a personal God, who hears the widow's mournful cry, "sends the laboring conscience peace, and grants the prisoner sweet relief." I think it was Victor Hugo who said that of all the names of Deity, compassion was the most beautiful, and God is a compassionate being. "So nigh is grandeur to our dust, so near is God to man."

#### THE ROAD TO HEAVEN

In the Book of Mormon we read that the great Creator suffered and bled on the cross, died for all men, that all men might become subject unto him. Jesus became subject unto man in the flesh. He was the suffering servant, the personification of service. Service was the road his sanctified and heavenly feet trod, and in all the philosophy of the world, yea in the philosophy of religion, the only road to heaven is the road of service. This shines like a gem.

What glorifies a mother? She becomes subject unto her children and serves them, wearing out her splendid life to care for them. My brethren and sisters, if our children fail we too fail, in a measure at least. In this great Church Welfare movement, I see the spirit of Christ moving in compassion, in grandeur, in mercy, and in pity among the unfortunate children of men who are not blessed with much of this world's goods.

Do you want to taste heaven? Do you want to feel the presence of Christ? Then go with the Elders who have these charitable projects in hand. Minister to the needy, give aid to the worthy poor, teach people to work, to become independent. The fulness and the majesty of manhood rests upon him who is willing and anxious to toil and who has the opportunity to labor. What people get for nothing they do not always appreciate. As God became subject to man in the flesh, so in preaching this Gospel, in going about as Jesus did, doing good, we are serving, we are knowing that Christ lives, and that he is not far removed from us. I repeat, if we want to have a foretaste of heaven, if we do not want to wait until the millennium before we walk in the Garden of Eden, let us give liberally of our substance unto the poor.

#### CHRIST THE AUTHOR OF EVERY GOOD AND PERFECT GIFT

Christ is the source of all light. I do not believe there was ever an architect, a scholar, a surgeon, a painter, a builder, who did those wonderful things without the spirit of the Lord Jesus Christ. We may

refuse to acknowledge it, but nevertheless it is true, for Christ is the author of every good and perfect gift that cometh from above.

Our Church educational system, the Brigham Young University, and all our institutes and seminaries presided over by devoted men and noble scholars, are doing, I am fully persuaded, a great work in preparing young men and women to preach the Gospel, and in fitting them to face the problems of life.

Jesus said: "Peace I leave with you ; my peace I give unto you ; not as the world giveth," but the peace that makes for godly contentment. And brethren and sisters, this world will never know true and lasting peace until righteousness goes before peace, for there can be no enduring peace without righteousness. Righteousness exalteth a nation, but sin is a reproach to any people.

#### THE RESURRECTED LORD

Another promise: "Because I live ye shall live also." Oh, the sweet comfort this promise gives, I know that my Redeemer lives. And because he lives I shall live, my personality shall survive. I like to think of Christ immortal and resurrected in glory. I like to think of him as he moved among men upon the earth. I do not believe we change much in the way of rendering service when we go to the other world. Jesus, after he was resurrected, used the hands that made the world, to prepare food for his disciples, and when the resurrected Lord came to this glorious western hemisphere, he called for the halt and the blind, the maimed, the deaf, the sick and with those heavenly hands he touched their infirmities (which he had borne in mortality) and he healed them.

I see crowded around him those beautiful children, not afraid of the Almighty, the little girls smiling into his face, the boys going up to him unafraid. And upon them he laid his hands and blessed them, and behold, as he knelt on the ground he "groaned within himself," for he was "troubled because of the wickedness of the people of the house of Israel."

Now I do not think that when we get to the other world tears are going to cease to flow nor trouble cease to enter our hearts, for the Prophet Joseph said that our loved ones are not far from us, and they are cognizant of what we are doing, and some of our actions grieve them. I see the Savior praying, sympathizing with the multitude as he did in mortality. He fed the hungry, he listened to the complaints of the poor. Remember he said to the people: "The poor ye have always with you."

The spirit of Christ is in this Welfare movement. It is going to lead us upward to higher and still higher spiritual heights, for Jesus is behind it. "Holy art Thou, Lord God Almighty." Amen.

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The Choir sang an anthem, "Hear My Supplication."

**ELDER ANTOINE R. IVINS***Of the First Council of the Seventy*

My brethren and sisters, I came very nearly believing that this was going to be for me a day of "passover," and, had it been such, I would not have been at all worried. The only thing about it was that I had no mark on the door to know that it was going to happen.

I have been more than pleased with the spirit of this conference, for I feel that every April Conference that we have should be a testimony to our Lord Jesus Christ. We are the Church of Jesus Christ of Latter-day Saints. Our lives and our words should both be testimonies unto the world of the divinity of this organization, of the divinity of the Man, if you will permit me to call him a man, who caused it to come into existence.

If I could spend my days and could convert the world to that thought, or just a man or two in the world, I would feel that my life had been a most successful one.

**A NEW WITNESS FOR GOD**

We have heard here some things incident to the life and the activities of our Savior. We have been told of them in the Bible, almost entirely in the New Testament. There are some prophetic utterances in the Old Testament, but we get most of our knowledge of Christ from the New Testament and from the Book of Mormon. We call the Book of Mormon—and rightly so—a "new witness for God," because it came along to corroborate and bear out the story of the writers of the New Testament. Now, in order that the Book of Mormon shall be a new witness for God, I think we must first believe in the Book of Mormon. In order to believe in the Book of Mormon we have to believe in the Prophet Joseph Smith, to accept his testimony that he saw God and Jesus Christ, and that he was commissioned by divine interposition to restore to the world the Book of Mormon.

**ARE REASON AND STUDY SUFFICIENT?**

Where are we going to get that testimony? Can we reason ourselves into it by studying the few prophetic utterances of the Prophet Joseph Smith that have already come to pass? Can we get it by reading the testimony of the witnesses on the fly-pages of the Book of Mormon? Can we get it by studying the archaeology of America and reasoning from that point of view that the Book of Mormon tells a true story, and that consequently the Prophet Joseph Smith was a true prophet?

From some source we must get this testimony, in order that the Book of Mormon may be for us a new witness for God.

I cannot remember a time in my life when I have very seriously wondered if the Prophet Joseph Smith were commissioned of God. I grew up with that faith in my heart that he actually, in vision, saw God and Jesus Christ, the Angel Moroni, and other heavenly beings, and with that testimony more or less inherent within me, I have never

doubted the veracity of the Book of Mormon. As I grow older I like to dig into the archaeology and the ethnology of America somewhat, mainly with a view of getting things to tell other people that might help them along this line. But I find that there is in the minds of people who have studied these things such great confusion that you can hardly bring any uniform interpretation out of their studies and their reports. One man reads the inscriptions on the ruins of Mexico as far as he can, or looks at them and tries to interpret them. Another man does exactly the same thing, and they write quite divergent reports about them.

What good is it then as a testimony to the Book of Mormon?

#### A SURE WAY

There is, however, to me, and I believe there should be to you, a sure way of getting at that question. There is a promise in the Book of Mormon that if we will read it with a prayerful heart God will tell us whether it is true or not. I have often wondered in my mind just why God saw fit to do that most wonderful thing which he did in preserving and bringing to light the Book of Mormon. It tells us many interesting things about a people that lived on this continent, and it tells us above all others of the visit of Christ to that people, and the more I study it the more I believe that the purpose God had in mind was to bring that new witness of Christ to light.

#### THE PRINCIPAL PURPOSE OF THE BOOK OF MORMON

I think the preservation of the history of that people was purely a secondary matter, perhaps, but that the real purpose was to testify anew to the life of Christ and his mission in the earth, and to clarify the doctrines that he gave us. And I find that by reading it through and studying it from that point of view, rather than one of history, I do have a feeling and a testimony when I get through with the book that it is divine. There is a spirit in it, there is a whispering to your soul, that an honest man cannot deny.

That to me is the value of the Book of Mormon.

Now, if we could go into Mexico and Central America and South America, and into our own United States, and, by scraping aside the earth which has accumulated over a few centuries, expose to view a consecutive and true story of this people which would bear out in all its major details the story of the Book of Mormon, what a simple thing it would be. But it would lose, in my mind, one of its greatest values.

#### THE IMPORTANCE OF FAITH

We are blessed as much, if not more, by the acceptance of certain things on faith than to accept them on reason. Whenever we can reason ourselves into a thing we get a certain satisfaction out of it, it is true, but whenever through faith we can accept the life of Jesus Christ our Lord and Master, we get a development that no amount of reason can ever bring to us.

I believe that God purposely covered up these things that when

the Book of Mormon should come to light in this generation it would have to be accepted on faith. Faith is the greatest motive power in all the universe. Faith is greater than knowledge, time and time again. The devil knows the truth; he has not a spark of faith, or he would have according to it. Faith would impel him to change his life.

Faith to me is the greatest thing in life, and God has purposely, I believe, covered up in antiquity the history of this people and the story of the Book of Mormon, so that when it should come to light it would have to rest upon faith, a faith that could be given to us only by God himself. I believe that every honest inquiring soul who reads through the Book of Mormon with the thought in mind that he will learn its spirit, and from that spirit learn if it teaches truth, will get that testimony whether he is in the Church or out of it.

#### TESTIMONY COMES AS A GIFT OF GOD

I believe it is the greatest lesson, or one of them, that we can possibly have for the conversion of the world. Some of our stake missionaries report their greatest success through study classes where the Book of Mormon is the subject matter. To me that is the great witness for God. It came to us unadulterated; it came to us through divine interposition, translated by the power of God, and when you read it your testimony comes not from the fact that you can put two and three together and get five, that you can reason from a premise to a conclusion and determine that there is no question as to its origin, but the testimony comes to us as a gift given of God.

#### THE MISSION OF THE SEVENTIES

I represent to you today a body of the Priesthood whose purpose it is to carry that testimony to the world. Of every seven men in the Melchizedek Priesthood, approximately one is a Seventy in this Church. It is the especial duty of this body of men to support and uphold the hands of the Twelve Apostles. The Doctrine and Covenants goes so far as to tell us that we are preferentially to be called to aid them in the discharge of this duty. It is then our duty to go forth as special witnesses, calling the world to repentance and faith in God, and we carry in our right hand a new witness for God, the Book of Mormon, wherever there is a critical attitude there are too many things that can upset one, but if we really are sincere in our desire to know the truth, and will ask God to give us that testimony, I bear witness that it will come to us.

#### A LIVING TESTIMONY

I pray that those of us who are members of this Church, when reading the Book of Mormon will have this spirit, not one of criticism,

not one necessarily of investigation and discovery, except in so far as we can discover the spirit of God speaking to the hearts of men. I pray that he will bless us with his spirit, that as the days go on and grow into years, and as the years pass and we grow toward the end of our lives, that we may realize that we have done our best to live honorable, upright lives, to be a credit to the Church of Jesus Christ of Latter-day Saints, to be a living testimony of the work that was established under Jesus Christ. God grant it. Amen.

### ELDER RUFUS K. HARDY

#### *Of the First Council of the Seventy*

For the unbeliever and the skeptic I imagine I have a panacea. I think were he permitted to sit where I have been sitting for these few days looking into your countenances, he would in very deed believe on the Lord Jesus Christ. I do not think it is possible that the light, the intelligence, and that spirit which emanates from an audience such as this can carry other than conviction even to the heart of one who is a firm unbeliever.

God has given to this people so many blessed things that your faces just speak them out loud. It has been said that our life here is but a shadow of the life from whence we came, and that in the future death will be but a shadow of the life which we personally know and comprehend while we are living.

#### THE BOOK OF MORMON PRAISED

God in his mercy and goodness has granted to us all this knowledge and all this understanding. I rejoice beyond my ability to express myself at the things which have just been spoken by Brother Ivins. I believe there is no other book that can be profitably studied by the Church of Jesus Christ of Latter-day Saints particularly, and by the world in general, that would do as much good and bring the same conviction to the hearts of the people of this great world of ours, as the Book of Mormon.

At least fifteen hundred years ago there was penned by the hand of one with whom we became acquainted later on, a record which was hid up and which contained the words of our Lord and Savior Jesus Christ. I think those words would intrigue anyone, and the things which are written in this great and marvelous book—history, adventure, all that one could desire even for young children—the glamor and the charm of it would take them far.

Moroni, the man who hid up the record of these things, appeared to Joseph Smith, September 21, 1823. Later he appeared time after time and brought this sacred record with the careful statement that it must be correctly, accurately, definitely, positively translated, according to the will and promise of God. Afterwards, through holy messengers,

came the declaration that it had been translated correctly and that it contained the fulness of the everlasting Gospel.

I have written just a verse or two from this book, and I shall ask you to bear with me while I read them. Think and ponder upon what is said:

And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek and lowly of heart. (Moroni 7:40-43.)

And so I ask you, do you know a people anywhere who are meek and lowly of heart? I think I do. I think I know they are meek and lowly of heart because of their adherence to the principles which God in his mercy gave in purity to the Prophet Joseph Smith.

#### HOME MISSIONARY WORK

Your sons and daughters are preaching the Gospel in every land and clime. And then, I would remind you that you have husbands and sons and daughters here at home who are engaged in the most magnificent missionary work that they can perform. In the one hundred and twenty-seven stakes there were two thousand laboring during the past year. God did not forget them. Approximately eighteen hundred souls were brought to a knowledge of the truth, and many hundreds of lukewarm and indifferent members were brought back into a state of activity.

In the month of February of this year, the shortest month, there were two hundred and seven baptisms in the stakes, and over four hundred inactive members of the Church were brought into activity. All this bears a great testimony to the faithfulness of the missionaries. They were strengthened in their testimonies.

This work was accomplished through the local stake missions last year at an expense of only \$2.18 per baptism.

I hardly feel sometimes that it is proper to ask God to bless his Church because this is God's Church, but I do feel to ask him to bless us who are trying to carry on. May he make us strong, hold us up in our weakness, even to the time when we shall attain for ourselves that which we are seeking: eternal rest in the mansions on high, I humbly pray in Jesus' name. Amen.

## ELDER FRANK EVANS

*President of the Eastern States Mission*

I realize that one who is called here is greatly favored, and yet that favor is not given to him because of himself, but because of the fact that he is engaged in the humblest of service.

If I were to ask the members of the Church in the Eastern States Mission as to what would be their choice in a religious, or church, experience, I feel sure that most of them would say: "The privilege of attending a General Conference of the Church."

It is true they have many privileges there. Within a few weeks many of those within a radius of fifty miles of Harmony will gather on the banks of the Susquehanna to engage in a baptismal service at the point where Joseph Smith and Oliver Cowdery were baptized, and will also celebrate the restoration of the Priesthood.

A little later in the summer many will visit the Hill Cumorah and the Sacred Grove, and the home of the Prophet. They will go to the little old farm, the cradle of the Church, the place where six young men performed the necessary service of organization—five farmers and one school master, the oldest only thirty, the youngest slightly over nineteen.

I am glad that all of those places are much as they were a hundred years ago, and I hope they will remain so. There is no encroachment, to speak of, of population. They are still only humble places. I wish they could have seen—all of them—one of the demonstrations here during this conference, and I refer to the *Singing Mothers*, not as a musical demonstration, particularly, but as something far more than that.

I think if there had been a student in this audience who was interested in human reactions and human behavior, he would have seen something very, very interesting. Fifteen hundred minds directed to a leader here, fifteen hundred spirits responding to every gesture of the leader in order that they might give forth their message. Was there one amongst them who thought she was surrendering some personal liberty or personal privilege by acting in that way?

It seems to me that here was an achievement in leadership; but more than that, in the high art of following it was a triumph. I feel it was typical of the leadership in this Church, men who lead by persuasion, by long-suffering, by kindness and meekness, and by love unfeigned.

I want to be a follower. There never was a great leader unless he had first learned to be a follower. There have been times when parents of young men and young women who were about to leave for the mission field have asked me what their preparation should be, that is, what they should take with them. Now, after nearly two years of work in the mission field I am ready to say that I cannot answer that question in terms of material things alone, but most importantly of all, let them come to us with the Spirit of God in their hearts, with a willingness to believe. "Be ye faithful and believing."

If they bring with them humility and the willingness to believe then all else will be added unto them.

May God bless you. Amen.

**ELDER RULON S. HOWELLS***Formerly President of the Brazilian Mission*

I had much less fear in the jungles of Brazil than I feel upon this occasion. I am indeed humble before such an awe-inspiring assemblage.

This year marks the centennial of the Church's missionary work abroad. I am pleased to make a report of one of the latest, or perhaps the last, foreign mission opened up by the Church—the Brazilian Mission in South America. In 1930, through the efforts of a few missionaries sent out from Buenos Aires, Argentina, converts were baptized and a branch was established in a small town in the southern part of Brazil. In 1935, just four years ago now, we were called to open the Brazilian Mission. Since that time, with the splendid cooperation of your missionary sons, and the great leading spirit of the Lord which has been with us in that work, eight branches in that great country are now part of our Church.

Inasmuch as this is the first report of this new mission, you might be interested in knowing that our work up until just recently has been carried on solely among the European colonists who have been settling Brazil for the past hundred years, more particularly among the German people. We have many stalwart members and fine friends among these people.

Ours has been a pioneering work and in many of the villages and towns where the missionaries have gone the name "Latter-day Saint" or "Mormon" had never been heard before. It didn't take the adversary very long to catch up and circulate the usual falsehoods.

In one town three of our missionaries were mobbed and driven out, but fortunately sustained no personal injuries. Not long after that time, missionaries returned to this same town and were able to establish one of the finest primaries we have in the mission. At the last conference I attended there the hall where we have our meetings would not hold all the people. There were people in that town waiting for the truth and with the help of the Lord the power of Satan was stayed. Since then several have been baptized there in that same village and the work is going forward.

While our work was carried on among these German-speaking people we were able to get the Book of Mormon translated into the Portuguese language, the common language of the great country of Brazil, and now many missionaries are engaged in proclaiming the restored Gospel in this language, and the work will go on even more rapidly.

Through the translation of the Book of Mormon into the Portuguese language the way has been opened to nearly forty million Portuguese-speaking people who may hear the Gospel in their native tongue for the first time. Through the work of proclaiming the restored Gospel in the Portuguese language in Brazil, new evidences of the authenticity of the Book of Mormon are coming forth.

Just recently in the upper region of the Amazon Basin hieroglyphics

resembling some form of Egyptian scroll engravings have been found. The Brazilians are puzzled. They can't find any Egyptian relationship with Brazil's history. The development will be interesting to us as a people, I am sure.

Brazil and the Brazilians are and have been friendly to the United States and we find very little difficulty in general in preaching the Gospel in that great country. We are a long way from headquarters here in Salt Lake City, and I would like to express gratitude and appreciation for the splendid cooperation and support received from the First Presidency and the General Authorities. We have felt their sustaining prayers and faith.

This is a marvelous organization and system that we have here in this great Church. Without the spirit of the Lord and the sacrifices of humble people very little can be accomplished. You parents and relatives who are supporting missionaries are in very deed showing your love for the Gospel and your fellow men in enabling these young men and women to be messengers of light to a tired and weary world.

In one of the large cities of Brazil recently a very well trained and educated man asked me why we didn't concentrate and send missionaries to the so-called heathen countries and nations as most other churches do. I told him that I thought perhaps the Lord was more dissatisfied with those generally who profess to follow him and those who bear his name than with those who do not profess to be such. He said, "I agree, and may your people succeed in such a great undertaking."

It was my privilege to be traveling in far-off India a few years ago and going around with a native, a so-called heathen or non-Christian. I remarked on the large number of American automobiles used there by the natives. He replied rather philosophically, "If the American religion or religions would work as well as the American automobiles, we non-Christians would accept them as we do the automobiles."

My testimony has been strengthened by witnessing how the Gospel of Jesus Christ actually works for the salvation of the soul in the daily lives of Latter-day Saints more universally than in any other form, creed, or symbol to be found upon the earth today. I feel there is a great future for the Gospel in Brazil and South America and that there are many souls who are waiting for the truth.

I bear you my testimony to the divinity of this work and ask the Lord's blessings upon us, that we may so live that we will be an example of light and peace to the world. I do so in the name of Jesus Christ. Amen.

## ELDER EL RAY L. CHRISTIANSEN

*President of the Texas Mission*

I was called up here, once before, five minutes before it was time to close. I have never had any sickness in my life, never been to the hospital, I have never had a pain, but I do believe I know what it means to suffer.

Brothers and sisters, I feel honored to have the privilege to represent here today the sixty-two hundred members of the Church in Texas and Louisiana, and the ninety-seven missionaries who are laboring there so valiantly for the work of the Lord. We have a great mission.

I was going to read some statistics that I thought would interest you, but perhaps I will not have time. I would like to remind some of the brothers and sisters here, who are not aware of it, that our mission is larger than Utah, Idaho, Wyoming, and Nevada put together. We have twenty-three thousand square miles more than the combined area of the following states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, New York, Pennsylvania, Virginia, West Virginia, and Ohio. Some of the people have said, "Well, you must have it mighty nice to have a small mission so you can get around." I looked up these figures and Brother Rowan helped me find some of them.

Texas has fifty-three thousand square miles more territory than France—Texas alone—and eighty-three thousand square miles more than Germany; and has two hundred and fifty-four counties. We are told that Russia is the only European country that has more territory than the State of Texas.

Now, my brothers and sisters, I believe that these ninety-seven missionaries are helping to fulfill in a splendid way one of the greatest obligations that this Church has to the world. And I believe that one of our great responsibilities is to preach this Gospel to the world. Here we have been rejoicing in each other's presence in hearing the word of the Lord preached and in hearing this beautiful music rendered. I wish to commend those who have done it, and yet upon the hands of this people was given the responsibility of taking this very thing to the world. I know that we are doing a commendable job, but I believe that there are more that could become conscious of this great obligation that we have to the people of the world.

"This is my work and my glory, to bring to pass the immortality and the eternal life of man." That doesn't mean just us. Everyone is entitled to this grand and glorious privilege of having the Gospel plan taught to him.

The missionaries are well. I thank you for your sons and your daughters and for your husbands. We have some fine husbands there who are doing marvelous work. They have the true spirit with them, they have the fire of the Priesthood, they are magnifying that power, and the manifestations of healing and of testimony that they exhibit are inspiring indeed to all of us who work with them. They have more than

they can attend to. The day before I left we had gained permission from the superintendent of the Houston City Schools, who is an attorney, to take our lecture on The Book of Mormon before the teachers and before the students of certain classes in those schools. They are friendly to us. We are happy that we are able to meet with them and to teach them the divinity of this great record that we have.

These missionaries have taken two hundred and seventy-nine souls into the waters of baptism during the year 1938. Two hundred of them were matured people, and today those two hundred—I have interviewed most of them—are rejoicing in the wonderful principles of the Gospel. I feel so happy. I feel like Alma did as recorded I believe in the 29th Chapter of Alma:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people.

A missionary says that his two years in the mission field are the happiest two years of his life. I wonder why. I used to think that was just a commonplace statement, but now I know the answer. During that period of service in the Lord's work they are living near unto him. They pray. They realize and recognize the need of prayer and the need of the Lord's help in their work. They are living clean lives. We don't have to admonish them, so far as I know, to live the Word of Wisdom. They do it—and why shouldn't they be happy when they prepare themselves and qualify themselves to have this great blessing that the Lord has promised to those who are faithful.

I have been thinking, all through this conference, why is it that we Latter-day Saints who know this thing to be genuine, who know that Joseph Smith was a prophet of God, why is it that we have to be told more than once to obey the principles that are presented to us here in every conference and in every stake conference? Surely we could be valiant; we could be courageous; and rise to the occasion and live these wonderful principles so that we can inherit the blessing that God has given.

I am taking somebody else's time.

I ask for the blessings of the Lord upon you people here at home. I wish you knew how much you can help us by living this Gospel and meeting other people, as you should, when they come to visit you. Nearly a half million people visit here in the stakes of Zion each year, and they come back there with fine reports for the most part. But I tell you they come out here to learn about us and to see what they can see; and if you can prove by your good works that Mormonism is what it is supposed to be, that is going to give us one of the greatest lifts that you can give us in the mission field.

I know that this is the work of the Lord. I know that he will bless us when we qualify for his blessings. God bless you all, in the name of Jesus Christ. Amen.

**ELDER PHILEMON M. KELLY**

*Formerly President of the Swiss-German Mission*

My beloved brethren and sisters and friends of the Church, I am very desirous of giving just a brief report of existing conditions in the German-speaking missions. I have presided over all three of these missions, having had the privilege of organizing the West German Mission.

We have in these missions approximately fifteen thousand souls. I wish to report to you good people that they are among the most devoted members of the Church at the present hour. They are strong in paying their tithes and offerings. They are very devoted unto the authorities of the Church, and they literally worship our President.

I have also had the privilege, in connection with my good wife, of visiting the Holy Land. Among other things we saw some of the mountains on which the ancient Prophet Elijah stood. You will remember at one time he went to the mountain of Horeb, and as he stood upon the mountain top the voice of the Lord commanded him to stand and observe. "And a great and strong wind came and rent the mountains, and it broke the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire. And after the fire a still, small voice. And so it was when Elijah heard it he wrapped his face in his mantle."

I wish to bear testimony that I, too, have felt the presence of the still, small voice while in the mission field. I am going to take the privilege of just giving one illustration.

In 1937 President Grant and his party visited us in Germany and Switzerland. In Basel, Switzerland, he honored us by remaining as our guest in the mission home. Early one Sunday morning twenty-six lady members from the Basel branch came to the mission home. They were dressed in white. As President Grant descended the stairs to come into the reception room the girls began singing, "We Thank Thee O God for a Prophet." In President Grant's party there were various mission presidents. There was such a sweet spirit of peace and love and affection for the Prophet of the Lord surrounding us. Only those who were present could understand. We all bowed our heads in worship. Some of the brethren from other missions not only bowed their heads in worship but wept tears of joy and appreciation at having felt the presence of the Lord and knowing that the Prophet of the Lord was in our midst.

The German and Swiss people honor and love President Grant. There could be no request made by him but what they would, to a hundred percent, follow out that desire.

I bear testimony unto you that those people themselves do not want war. War is from a different source than from the people. Those

people are a devoted people; they love life; they love liberty; they love the pursuit of happiness. They are devoted members of the Church.

They requested when we left for home: "Just simply tell the truth about us as a people."

May God make our hearts in attune with those things that are real. May we overcome false propaganda, and may we serve God in truth and keep his commandments, I pray most humbly in Jesus' name, Amen.

### ELDER W. AIRD MACDONALD

*President of the California Mission*

Someone has said that in every group or gathering will be found someone to say a good word for California. We barely made it today.

I am honored to bring to you the greetings of one hundred and twenty-three missionaries and nearly eleven thousand Saints in the great California Mission. The Gospel of Jesus Christ is being carried forward and the Church is being planted all over that goodly land. There are fifty-five organized branches of the Church, where the Saints are being taught the Gospel and are keeping the commandments of God.

We are happy to report to you that in their tithes and offerings they are keeping pace with the stakes of Zion. I echo the testimony of the truth of the Book of Mormon, as given by President Ivins and President Hardy, and say to you that out there in that mission nearly seventeen thousand copies of that sacred record have been distributed during the past year. We believe the Lord intended that this book should be read by the world, for he sent the Angel Moroni fifteen times to this planet to see that it was properly printed, that the world might be taught that Jesus is the Christ; and unless we, as a people, see to it that this sacred record is distributed among his confused children on the earth, they will not be sure that Jesus is the Christ. For they all read the selfsame Bible and are going in hundreds of different ways, evidencing their confusion. So I believe that the Book of Mormon is the means the Lord has given us as a new witness for God and that Jesus is the Christ.

May we as a people rise to this great responsibility and carry forward our work. I bear testimony to you that it is the truth and pray God to bless us all in the name of Jesus. Amen.

### ELDER A. LORENZO ANDERSON

*President of the Mexican Mission*

Brethren and sisters, I am sure that President Christiansen is not the only one who has been suffering the last few minutes; I did not know that President Grant ever ran a meeting fifteen minutes overtime. I appreciate the compliment he has paid to us mission presidents, in allowing these few minutes to those of us who have not had the opportunity of reporting to you.

Running through my mind all during this Conference have been these words of the Savior:

Sunday, April 9

Third Day

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them. (Matt. 7:16-20).

I am sure that anyone who can see the fruits of Mormonism today cannot help but agree with us that the tree is good.

I have rejoiced greatly in this conference.

We are having wonderful success in the Mexican Mission. As I reported to you six months ago, we are limited to one lone stake to furnish the missionaries who may serve in the Mexican Mission. I believe that Mexico is the only nation in all the world which requires of its ministers that they be native-born citizens of the country before they are allowed to preach the Gospel; therefore we are very much alarmed. I said to one of the bishops of the Juarez Stake yesterday: "If you have any more sixty-six year old men who can come into the mission field and do like one of the missionaries of that age who is now working in the Mexican Mission, send them along."

When this brother arrived in the mission field, Sister Anderson said: "Please do not send him out into the country to work with the rest of the boys, keep him here in the city where I can look after him. He is too old to go out and preach the Gospel."

He was quite offended when I told him that Sister Anderson wanted to keep him under her wing. He said: "I can take it along with any of the boys."

I appreciate the leadership we have in the Church today and the excellent spirit that exists, and I do know that we have the authority of God to preach his Gospel here in the world. May he bless us and help us at all times, I pray in the name of Jesus Christ. Amen.

### PRESIDENT HEBER J. GRANT

I know we can stand a selection by the choir, and inasmuch as we are to have "The Hallelujah Chorus" from "The Messiah," by the choir, I am prolonging the meeting a little. I know that you will wait to hear this selection.

### REGARDING AGE

I rejoice in the remarkable and splendid Conference we have had. It has been a source of sorrow to me to be absent part of the time. I am feeling fine, physically. Speaking of old age, Brother Charles W. Penrose lacked only a few weeks of being seventy-five when he came to Liverpool to preside over the European and British Missions, and he performed—at least the missionaries did during his administration—many more baptisms than did Francis M. Lyman and Heber J. Grant. Brother

Penrose was there three years, and we had five years. So you must not think that age counts when it comes to spreading the Gospel. If they have the root of the matter in them and are healthy, just let them go out and work.

BECAUSE WE HAVE THE TRUTH

I thank the Lord for this remarkable and wonderful Conference we have had. No such conference could be held by any other people in all the wide world. Why is it that the Latter-day Saints have such a spirit with them? Why is it that every missionary who fulfills a good mission says it is the best time of his life? It is because we have the truth and they are nearer to the Lord when in the mission field than in any other place.

May the blessings of the Lord be and abide with all of you. May you go home under the inspiration of the spirit that has been with us, first, last, and all time.

I apologize to Brother Rulon S. Wells for not having him speak. Brother Wells, you know, is past eighty, and so am I. We had him speak to us in the temple, and then we asked him to speak again today, after the morning meeting, to the German Saints.

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The Choir sang "Hallelujah Chorus" from "The Messiah," (Handel), after which the benediction was pronounced by Elder William R. Palmer, President of the Parowan Stake.

Conference adjourned for six months.

The musical exercises at the Thursday sessions were furnished by the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor; at the Friday sessions by the *Nebo Stake Choir*, J. D. Christensen, Conductor; and at the Sunday sessions by the *Salt Lake Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*

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